

Light of Truth

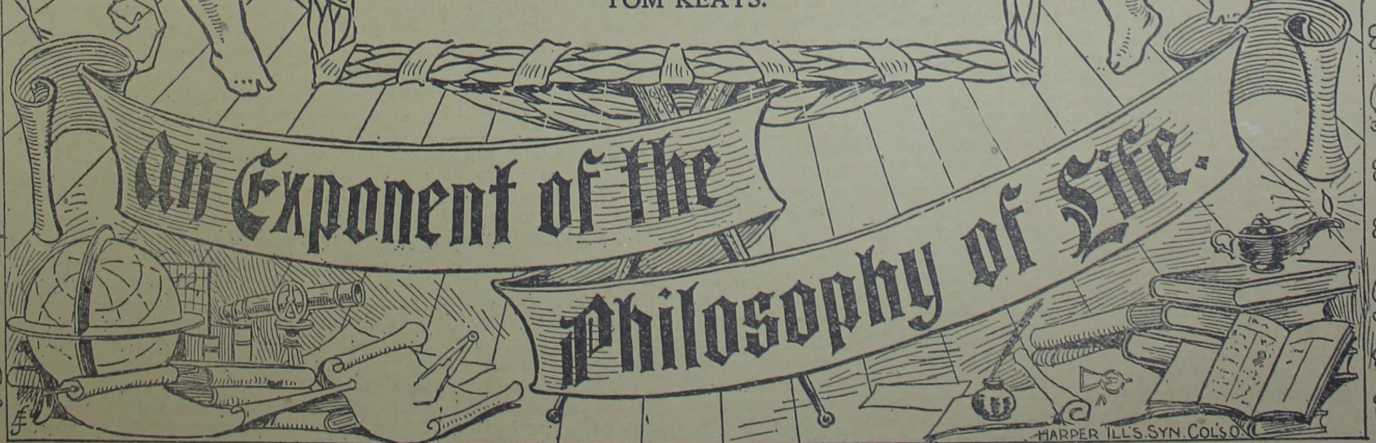
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TOM KEATS.

An Exponent of the
Philosophy of Life.



HARPER ILLS SYN COLSON

COMPARATIVE RELIGION.

BY PROF. J. S. LOVELAND.

NUMBER 4.

BUDDHISM.

Twenty-five hundred years ago, about one hundred miles north from Benares, in India, and some fifty miles from the Himalaya mountains, was born to the Rajah of the Sakya tribe or clan of the Aryans a son, who was named Siddhartha. His family was Gautama, by which he is often called. Buddha, by which he is known to us, is a title, the same as Christ is attached to the name of Jesus, the Nazarene. Buddha signifies the Enlightened One.

Buddha was a Hindu. Born long after the nature worship of the Vedic period had given place to the sacrificial system of the Brahmins, and self-denial, fasting and penance had become the means, the only means, for the attainment of holiness. But Buddha was born a prince—the only son of the Rajah of Kapilavastu, he was heir to the throne. Married to a princess, surrounded with wealth, on the night following the birth of his first and only child, a son, he renounced his wealth, his family, and putting on the yellow robe of a mendicant monk, and taking a bowl to receive what charity should bestow on him to eat, he set out to seek salvation. Nowhere else in history do we find another such an example. What induced such an act? The histories say that a short time previous

to his birth, his father, an old and feeble man by the way and had learned from his charioteer that all would grow old and feeble. They then passed a sick man suffering and gasping for breath; and, to complete the misfortune, met a funeral procession carrying a dead man to the grave. The charioteer was compelled to tell him that all were liable to sickness and death. This so profoundly affected him that that very night he opened the door of the room where his wife was sleeping, and looked upon his son sleeping on her arm, and without awakening her, or taking his son in his arms, or giving a kiss to his wife, he turned about and went out into the world a mendicant.

This may sound very well as a story, but it does not meet the demands of common sense. That a man could be born, educated, married and become the father of a child and never see an infirm, sick or dead person till between twenty and thirty years of age, is an unthinkable proposition. And that the first sight of them should so unhinge his mental balance as to send him out as a beggar into the world is still more improbable. As stated above, he was a Hindu, and acquainted with the doctrines and practices of his time. He was deeply thoughtful and profoundly religious. He was well acquainted with the idea that the mendicant's life, with his yellow robe, beggar's bowl and rigorous austerities were the methods, par excellence, for obtaining the religion of holiness. The sight of so many examples of the mutability of earthly conditions, in a single day, may have completed his determination to renounce the world and become a wandering monk.

After leaving his family and kingdom, he spent six years of earnest seeking, with kindred monks, for the

great prize of victory over self. And, although he was thought one of the most holy of men, yet in himself he had not conquered. He fasted till reduced almost to a skeleton, and became so weak that when bathing in a river he was unable to rise from the water, and only escaped drowning by catching hold of a branch of a tree. After coming out of the water he fell in the road, unable to rise, until a young woman stooped down and administered to him some rice and milk, which so revived him that he wandered on for a distance, and sat down under the Bo tree and betook himself to reflection.

This was the turning point in his history. Mara, the Prince of Evil, assailed him with all forms of temptation to induce him to return to his family and riches. But he resisted the temptations and finally experienced "enlightenment." As the Christians would say, he was converted. "The old man was put off and the new man put on." Self was vanquished. But he was in doubt as to whether he should preach the doctrine to others. But Brahma Sahampati descended from the heaven and said: "Alas! the world must perish should the Holy One, the Tathagata, decide not to teach the dharma." This decided him, and he entered at once upon his work and continued it till his death at over eighty years of age.

What was the Dharma or code of doctrines taught by Buddha? So far as the ethical precepts are concerned there is little or no difference of opinion. But as to his precise meaning respecting a future, conscious existence, there is room for very grave doubts. As to his teachings concerning what were then considered fundamental doctrines of religion, and are so even now, they may be set down as utterly infidel in the sense that term is used by the church.

1. In the first place, he, neither by precept nor example, taught the worship of any God. His teaching concerning God can be clearly understood by quoting his own words. I quote from the Gospel of Buddha. "Who is it that shapes our lives? Is it Ishvara, a personal creator? If Ishvara be the maker, all living things should have silently to submit to the maker's power. They would be like vessels formed by the potter's hand. . . . If the world had been made by Ishvara there should be no such thing as sorrow, or calamity, or sin; for both pure and impure deeds must come from him. If not, there would be another cause beside him, and he would not be the self-existent one. Thus you see the thought of Ishvara is overthrown. . . . Let us, then, surrender the heresies of worshipping Ishvara and praying to him."

Twenty-five hundred years have passed, and no one has answered the argument of Buddha, that the thing created must possess the character of the creator, and if the opposite be found to exist, it will demonstrate a cause unlike the creator. Hence, Christianity has imagined a devil. Zoroasterianism had its evil god, Ahriman, and all other religions have sought in similar ways to account for the existence of evil. Buddha simply accepted the universe as it is, subject

to the inexorable law of causation. He saw no need of a Creator for that which was self-existing; no necessity for a ruler where law was supreme and unevadable. Therefore, he devoted himself to making known the law and striving to bring men into harmony therewith. Worshipping or sacrificing to a god or gods was useless and a heresy; for, if there were gods, they were as subject to law as men. Hence he forbade his disciples from performing miracles or practicing any magic arts. To practice the dharma was all that was necessary to salvation. The Christian writers have pronounced him an atheist, but the fact is, that he neither affirmed or denied the gods. He left them to take care of themselves, and as the god business was everywhere overdone, he called the attention of the people to their real needs and the methods to secure them.

The way to life, to Nirvana, as taught by Buddha, is by the "four noble truths." "The first noble truth is the existence of sorrow. The second noble truth is the cause of suffering. The third noble truth is the cessation of sorrow; and the fourth noble truth is the eight-fold path that leads to the cessation of sorrow. . . . The eight-fold path is (1) right comprehension; (2) right resolutions; (3) right speech; (4) right acts; (5) right way of earning a livelihood; (6) right efforts; (7) right thoughts, and (8) the right state of a peaceful mind. This is the dharma. This the truth. This is religion."

This condensed statement embodies the practical teachings of Buddha. But Buddha was a Hindu, and with the exception of rejecting their sacrificial worship of the gods and the abominable institution of caste and the priesthood, he adopted very largely, or rather he continued to hold, most of the philosophical doctrines of the Brahmins. He was an evolutionist, though not so full in his teachings as I have shown the Brahmins to have been; yet he nowhere contravenes their essential doctrine. He was an ultra idealist. He said: "There is nothing within the world or without which either is not mind or can not become mind. There is spirituality in all existence, and the very clay upon which we tread can be changed into children of truth." Hence, he taught that things were largely illusion, that is, they were not what they were supposed to be. To him self was not real—it was "impermanent." "The Tathagata teaches that there is no self. He who says that the soul is his self, and that the self is the thinker of our thoughts and the actor of our deeds, teaches a wrong doctrine which leads to confusion and darkness. On the other hand the Tathagata teaches that there is mind. He who understands by soul mind, and says that mind exists, teaches the truth which leads to clearness and enlightenment." The extinction of self was the grand object to be sought—the attainment thereof was Nirvana.

But one of the most disputed questions is, and has been in the past, did Buddha teach the doctrine of annihilation? He was charged with it in his lifetime, and the charge is still repeated by the Christian church. Is it true? Most certainly some of his sayings seem to be susceptible of no other meaning, while others convey precisely the opposite signification. His replies to those who charged him with teaching the extinction of being appear almost like paltering with words in a double sense. He seems to have clearly perceived that he could be misunderstood, and some think that he designedly left the question unsettled. Why? It would be difficult to conceive. Great stress was

laid upon the fact that Nirvana signifies extinction. But this amounts to nothing, for Buddha had attained Nirvana when he experienced "enlightenment" under the Bo tree. In answer to a Brahmin he said: "Verily I say unto you: The Blessed One has not come to teach death but life, and thou dost not discern the nature of living and dying. Self is death and truth is life. The cleaving to self is a perpetual dying, while moving in the truth is partaking of Nirvana, which is life everlasting."

Most certainly language like this signifies nothing that savors of annihilation; it is directly the opposite. But we will take another passage from his gospel which carries the idea of final extinction as strongly as any that can be found in all his discourses: "Those only who do not believe call me Gautama Siddhartha, but you call me Buddha, the Blessed One, and Teacher. And this is right, for I have even in this life entered Nirvana, and the life of Gautama Siddhartha has been extinguished. Self has disappeared, and the truth has taken its abode in me. This body of mine is Gautama's body and it will be dissolved in due time, and after its dissolution no one, neither God nor man, will see Gautama Siddhartha again. But Buddha will not die; Buddha will continue to live in the holy body of the law. . . . I myself having reached the other shore, help others to cross the stream; I myself having attained salvation, am a savior of others. The Tathagata knows the law whose essence is salvation, and whose end is the peace of Nirvana."

To many it has seemed that there is a contradiction in the words used by Buddha in reference to death and future life. In reply, it may be said that the same obscurity is found in the language of all writers upon spiritual experience and life. Take the words of Paul for example. He writes: "Ye are dead and your life is hid with Christ. I am crucified with Christ. I live, yet not I but Christ liveth in me." What is the difference between the extinguishment of the life of Gautama Siddhartha and being "dead with Christ?" What is the difference between "extinction of self" as taught by Buddha and the "putting off the old man" as taught by Paul? And, if being dead and crucified did not mean annihilation, how can it be made to appear that the extinction of self has that meaning? Buddha himself had reached the extinction of self—he had attained Nirvana, but he was by no means annihilated. Speaking of the five-fold loss of the wrongdoer he says: "And lastly, on the dissolution of the body, after death, his mind remains in an unhappy state. Wherever his karma continues, there will be suffering and woe." But the well-doer "dies without anxiety, and on the dissolution of the body, after death, his mind remains in a happy state. Wherever his karma continues, there will be heavenly bliss." Most certainly here is continuous existence, and the consequences of earthly life are being experienced. Nothing is clearer than the teaching that in the near future men will reap what they sow in the present life. "People pass away and their fate after death will be according to their deeds." In discussing with a learned Brahman, Buddha uses the language, "Now consider the continuation of thy personality, which is preserved in thy karma. Dost thou call it death and annihilation, or life and continued life?" In still farther instructing him in reference to the meaning of his doctrines, he uses the following language: "The combination of thy Samskaras is thy soul. Wheresoever they are impressed thither thy soul migrates. In thy Samskaras thou wilt

continue to live, and thou wilt reap in future existences the harvest sown now and in the past. . . . Verily, I say unto you: Not in the heavens, not in the midst of the sea, not if thou hidest thyself away in the clefts of the mountains, wilt thou find a place where thou canst escape the fruit of thy evil actions. At the same time thou art sure to receive the blessings of thy good actions."

It is impossible for language to express more clearly or forcibly the doctrine of a future conscious existence for man. And that existence is where the results of life here are most fully experienced. In this respect the teachings of Buddhism and Spiritualism are identical. Neither one recognizes any retribution or reward suffered or enjoyed as inflicted or bestowed by any divine being. But both teach that the inexorable law of causation holds good in all worlds, and what we sow we reap according to the same law that awards wheat to the man who sows wheat, and thistles to the man who sows thistles. The broad line of distinction between them is that Buddhism recognizes earthly life as the only one where moral progression can be made, and hence, teaches the doctrine of reincarnation, while Spiritualism recognizes the future as affording scope for the moral unfolding of man as well as in earthly existence.

THE PHILOSOPHY OF SEXUALITY.

THE BASIS OF ALL PHILOSOPHY.

By Wm. Danmar.

(Concluded.)

The question of sexuality and of generation and creation has been the question of philosophy as long as it has concerned itself with the real world, and did not switch off into the abstract. In the evolution of the human race a time came when men sought for an explanation of themselves and the world around them. The ideas most strongly impressed on a developing mind are those of mother and father, the creators, or at least of one of them. This was the starting point of all philosophy.

Morgan, Marx and Engels have shown ("The Origin of the Family and State," by the latter two), that shortly before the beginning of ordinary history there was a state of family in which the mother was the head of the family and the owner of the property, and that she named her children to suit herself, without reference to the unknown fathers, who were in most cases in subordinate positions to her. It seems it was not understood that the male's part in generation was of any importance at all; mother was the only party known in that matter, and nobody thought of father. Accordingly, the idea of the creating mother was expanded to that of a universal world-mother (mater, matter), who generated all things out of herself without there being a father. As the human mother became pregnant, nobody knew why, so was the world-mother always pregnant and always creating new things out of herself, nobody knew how.

Demokritos, one of the most learned philosophers of Greece, who traveled extensively, it appears, found this motherism or materialism in old Asia, and brought it home to Greece. But before that time this great world-mother, who most probably was once personified as a female god, had lost all of her wrinkles and organs, and had become inorganic matter, but without losing her character, which is perfect or absolute hardness, coldness and passivity. Since she could not fill space completely for in that

case no motion and nature would be possible, she fills it but partly and unevenly, leaving the other part empty. She is cut up in very small parts, so small that they can not be made smaller; in fact, absolutely small (though small is relative to large), and these indivisible or atomos parts of her, are called atoms. Atomism is a necessary requisite for materialism, with which it stands and falls. These atoms move, combine, and separate, and by their idle play, purposely compose and decompose bodies, organic and others, and that is all there is in nature and life. Consequently, the materialists have always been, and are still, deniers of a future life, or of anything more in life but what they see happening with their supposed atomic matter.

Gradually, with the development of the economic arrangements, and the accumulation of property by men, and also through observation, that without the male's part in generation there was no creation, the human males wanted to assert their rights as fathers so as to inherit their property to their own children. After a long struggle between the sexes, of which the Trojan war is a mythical glorification (of course by men), the female sex was finally enslaved and confined to such conditions, that a man who owned a woman was pretty sure that her children were his. Philosophy, mostly a servant of men's interests, changed accordingly. The man became the only creator, and the woman, subdued to an inferior branch or rib of him, existed only to nourish the creative germ and the children. To cheat the mother completely out of her right, the father also laid in bed for two weeks when the child was born. While the former system was the "mother-right," creating the philosophy of materialism, the latter is termed the "father-right," which created the philosophy of paterialism, which, though, is termed symbolically as Spiritualism.

While materialism perceives the passive forces represented by matter, to be the universal creator, paterialism postulates the active forces, heat and its analogues, as such. But these latter forces apparently came from the sun. The sun then was the universal creator, the world-father and ruler (goda, god) of the universe. He sent his life-creating element to the earth by breathing it, and wherever the breath or spiritus of the father in heaven, the sun-god, struck the earth, there life appeared. The religion of Spiritualism with but a heavenly Father, the one self-sufficient creator of all existing things, took the place of the extinct religion of materialism. What this meant for the female sex is sufficiently shown by history.

Spirit, the breath of the sun-god, the masculine force in nature, commonly termed heat (free and latent), became one absolute entity of the world. Fire being its most apparent representative, it was declared divine. Only 400 years ago Heraklitos, the great Greek philosopher, still represented this philosophy, and taught that "all things have originated from a universal divine fire." Accordingly, nature was but activity, restlessness, or as Heraklitos termed it, "an eternal becoming."

That soon after him, in certain schools of Greek philosophy, "the reason" of this world-spirit became so important that it finally took the place of the spirit-entity itself, and that this unhappy metamorphosis of spiritualism to mentalism or idealism switched philosophy from its natural course into the empty fields of the abstract, making of the male spirit a sexless bastard, mind, still under the name of spirit, and still, put up as a

world-father, does not concern us in this article.

Let us keep in mind that materialism means that the world is feminine, that the passive forces are the real being, and the active forces but properties of it, and that paterialism or Spiritualism means the exact opposite. Spiritists have some experiences which corroborate the above explanations. Who are our best materializing mediums? The women; very seldom a man, and then one with much of the feminine nature in him. Who are our best dematerializing (paterializing) mediums? Men. Slate-writing, the "dematerialization" of coins and other bodies belonging to our realm of nature, and similar mediumistic phenomena, are mostly observed with male mediums. That "materializing spirits feel like taking a cold bath," and that the heating or spiritualizing influence of light opposes this process; on the other hand, that dematerialized bodies, when returned, are hot (see Zollner's experiments), and that combustible substances have even burned in this process, are all spiritual facts indicating that materializing means cooling, and spiritualizing heating.

It appears that with some of the old nations the father-right was never carried to such an extreme as to deny mother's importance and essential need in creation completely. This caused dualism with a pair of world-parents, matter and spirit. The Egyptians had such a couple; Isis, the cool earth, and Osiris, the hot sun, who, through their interaction, created the existing things. That in dualistic philosophy the masculine element was considered the "higher" or more important (hardly so in Egypt) shows simply the overweighing power of the father-right, which is still predominant. The human beings, no matter how old, considered themselves as children of the universal couple, and their human children began to cry for help. In such cases of emergency the world-parents produced a superhuman son and sent him to the suffering people to free them of their evils, which he did through his superior either muscular or moral strength, according to the nature of the evil or the character of the nation who had called for him. Such superhuman saviors were Horus of the Egyptians, Christus of the Jews, Herakles of the Greeks, Hercules of the Romans and others.

In Jewish-Christian mythology the idea of a world-family, of father, mother and son (called "Father, Son and Holy Ghost," the latter being the feminine god who obsessed or overshadowed the human Mary, and used her as a medium for the conception and birth of her son) somewhat conflicted with monotheistic religion, but was overcome by the peculiar theory of tri-unity. Mythology is above mathematics. Finally, the son went back to his father; in some way became one with him, and since then we have again but father and mother—the hot sun and the cool earth.

The philosophers of all the old nations took it for a self-understood matter, that the same essential relations and laws governing the direct creation of men also governed the indirect, not merely of men, but of all things, and that the same opposite conditions represented by the sexes, were by necessity and natural consistency to be found all through the living world, the inorganic, as well as the organic; in other words, that the world was sexual throughout. It is also a remarkable historical fact that the active forces, heat, etc., were consistently identified with masculinity or fatherhood, and the passive forces with femininity. Spirit was always perceived as masculine until Luther

made the mistake of translating it wrongly as "Geist" (ghost—ghastly apparition), when of course it received a different meaning. Of the ghosts there are, of course, as many females as males. The term "spirits" signifies perfect males; it is, therefore, inappropriate as a name for those beings which I have termed zerooids, which takes both sexual factors equally into account. Monism and dualism appear never so wrong as when applied to sexuality, for, according to monism, but one of the sexual factors is the real thing, and, according to dualism, both are real things, which, therefore, could be separated, and each obtained in a pure form. Neither view agrees with experience. Galomalism, the new philosophy, perceives them as analogues of the essential factors which form the constant product throughout, that essence of the world, which is also the essence of sexuality, and of all the other essential features of organic life. Consequently, there is no masculinity without femininity, and no femininity without masculinity — no "matter" without "spirit," and vice versa. In other words, the terms matter and spirit, in their absolute sense, represent no realities.

Real is but their constant product galom, that which in chemistry is termed by materialists as the constant product of "atomic weight and specific heat," and which has now been proven to be the same constant in temperature, electricity, the latent states, etc., in one word, in all possible conditions of the space-filling reality termed the world-stuff.

THE MISSION OF LIFE'S SHADOWS.

Although the budding bough reveals a force within,
Although the sighs bespeak a burden borne,
Narrow mortal speech or non-sorrow torn.

Body marred, bedews the cheek with tears;
Broken toys fill with grief the childish cup;
Sorrow comes liveried in various forms,
But ever the comforter whispers,
"Look up."

Calm Resignation with angelic wand
Comes to bind up the wounds which sorrow hath made,
Opening a gateway to the realm of light,
And show why thorns were in the pathway laid.

Hope wafts a fragrance like the Green Bay tree,
And speaks in tones which the sad heart hears,
"Cheerily, cheerily, stem the tide,
This world has no time for tears."

'Tis only a shadow of yonder cloud,
Perchance a blessing in disguise,
Obscuring the rays of the beacon light,
While gloom pours forth from the leaden skies.

O, grieved heart, bid gloom depart,
No burden grows less by repining;
Though dark clouds now around thee lower,
Yonder the sun is shining.

If all earth's paths were fair and bright,
And never a cloudy sky,
Could we fathom the depths of the heart's deep tones,
Or draw from the fountain on high?

O, the purified heart is a jewel rare,
Reflected by sorrow's die;
Gems of worth are not found on the surface of earth,
But in dark caverns deep they lie.

Were it not that we, through sadness,
Were led our pathway to scan,
We might forget Life's true mission
Of duty to God, and to man.

Albeit there is hardship and toil,
Albeit there is sorrow and pain;
We might lighten the burden of some poor soul
And thereby a blessing obtain.

—M. G. Tibbetts.

MISCELLANEOUS.

THE NAME GOD OR CHRIST IN THE CONSTITUTION.

The Public (Chicago) says: "A pietistic convention in Boston adopted a resolution which declared that the United States has incurred the displeasure of Jehovah by leaving Christ's name out of the Constitution. If that isn't idolatry, where will you find any? We may safely enough leave Christ's name out of the constitution if we make his principals of brotherhood part of our national life."

The insertion of the name of God in a document does not insure reverence for God, much less recognition of the rights of man. The name of God may be used freely by those who persistently profane it; by those who oppress and wrong man, whom they profess to beneve was formed in God's intellectual and moral image.

Thousands and hundreds of thousands have been burned to death while devotees were singing praises to God. Whole nations have been crushed under the heel of tyranny by despots who ruled in the name of God and, as they claimed, by divine right.

What is needed today is not the evangelization of the constitution, but brotherhood in legislation and in the conduct of men.

What a farce is the talk about the brotherhood of man by those who favor a protective system which aims to restrict commercial relations with other countries for the enrichment of the home classes; which builds a Chinese wall about a nation to exclude the useful and needed products of other nations; which taxes the toiling millions for the benefit of corporations, monopolies and millionaires!

man suffering and
brotherhood is the practice of those who, like the authors and supporters of the Hanna-Payne subsidy bill, try to secure legislation to tax a people in order to put millions of dollars into the pockets of great ship-owning and shipbuilding corporations whose shipyards are now working day and night to fill their contracts, which yield them millions of dollars annually!

What a sad commentary on the professed belief in human brotherhood is the formation of trusts on a gigantic scale to crush out small industries and to unite all the others for the purpose of limiting production and forcing up prices of articles of consumption to increase the fortunes of a favored few individuals!

What an outrageous perversion of the doctrine of human brotherhood is President McKinley's talk about "duty and destiny," while he is sending warships and troops and arms and munitions of war on a gigantic scale to subdue and subjugate an inoffensive people that has aspirations for independence and political freedom!

With Jesus and his disciples the doctrine of human brotherhood doubtless meant something. The better class of heathens recognized the doctrine as is shown in Cleanthes' Hymn to Jupiter. In his address to the Athenians on Mars Hill, Paul said, "Even as your own poets say, 'We are all His offspring,'" quoting from a pagan author of an earlier day.

But what do the expressions, "the fatherhood of God" and the "brotherhood of man" cannot when used by human sharks who are scheming, with the word "God" on their impure lips, while their hearts are full of greed, to rob and plunder their fellow-men to add to their ill-gotten millions?

Let us have reform, but it will not

come through the efforts of zealots who are aiming to make the United States government an ecclesiastical hierarchy.

Washington said that the word God was purposely omitted from the constitution because that instrument was a secular document which left religion to the churches and the people. He, whose belief in God has never been questioned, knew that mere perfunctory religious words and forms are of no religious or moral value to a nation.

If goodness is not in the heart it avails nothing to have the name God inserted in a legal paper.

B. F. UNDERWOOD.

REPORT OF MASS MEETING IN MINNEAPOLIS, MINN.

To the Light of Truth Publishing Co.:
Gentlemen—Following is the official report of the three days' mass meeting, Feb. 21, 22 and 23, which please insert and oblige,

Yours Fraternally,

STATE SPIRITUAL ASSOCIATION OF MINNEAPOLIS.

C. M. RIDGE, Secretary.

Minneapolis, Minn., Feb. 21.—Mid-winter mass meeting of the state and national organizations held at the First Unitarian church. Many prominent persons in attendance. Three sessions being held daily, 10:30 a. m., 2:30 p. m., and 7:30 p. m.

First Day, Feb. 21, 10:30 a. m.—Was given up to informal reception to Mr. H. D. Barrett. In the afternoon there was a program of nine numbers, which included an invocation by Mrs. C. D. Pruden, chaplain of the State Spiritualists' Association of Minnesota, an address of welcome by Mr. C. D. Pruden, vice president of the State Spiritualists' Association of Minnesota, and response by Mr. H. D. Barrett, and psychical demonstrations by Mrs. C. D. Pruden and Mrs. Lowell.

Evening program opened with an invocation by Mrs. C. D. Pruden, followed by a quartet selection "I'm a Pilgrim;" Mrs. Lizzie Duckin Lyness gave a recitation entitled "He and She;" vocal solo by Miss Mabel Otis, after which Dr. N. F. Ravlin of San Francisco addressed the audience, taking for his subject, "The Mission of Spiritualism." Harrison D. Barrett, president of the National Spiritualists' association, followed Dr. Ravlin on the necessity of organization, "Eternal Vigilance the Price of Safety." After some psychical demonstrations by Mrs. Lowell the program closed with a song by the audience.

Second day, February 22, 10:30 a. m.—Was devoted entirely to Spirit greetings, which were recognized by those for whom the messages were sent.

At 1:30 p. m. the exercises of the Lyceum children commenced under the conductorship of Mrs. C. D. Pruden, consisting of recitations, singing and mandolin playing, all of which was well rendered by the little ones who took part.

2:30 p. m.—A series of brief talks were delivered, the subject matter having to do with various topics of interest to Spiritualists and people who sympathize with that belief.

7:30 p. m.—The principal address of the day was now given by Mr. H. D. Barrett, president of the National Spiritualists' association, Washington, D. C.

Mr. Barrett is a forceful speaker. He enunciates clearly, and his points are always made intelligible to his audience. His address was received with marked favor by the audience, and at its close he was compelled to rise and bow his thanks after he had once taken his seat on the platform.

Third day, Feb. 23, 10:30 a. m.—

Song service of twenty minutes, after which circles were formed by the audience for the various phases of Spirit phenomena, conducted by well-known mediums, concluded with song from audience and benediction.

2:30 p. m.—After the introduction by Mrs. A. H. Shaft and the usual musical program was concluded, Dr. N. F. Ravlin addressed the meeting. Mrs. Annie White Shaft was ordained minister of the Gospel by H. D. Barrett last evening, made a brief address. Song service of twenty minutes, after singing by Dottie, followed by test meeting concluded the afternoon session.

7:30 p. m.—This is the closing service of the Spiritualistic Massmeeting. H. D. Barrett, president of the National Spiritual association, gave farewell address. Dr. N. F. Ravlin took the subject of "Love" for his parting address, which he very forcibly and lovingly demonstrated. The session closed with Psychical Demonstrations from the platform by mediums present.

A SUCCESSFUL BAZAAR IN BUFFALO, N. Y.

The Woman's Progressive Union and the First Spiritual church of Buffalo, N. Y., held their annual fair and bazaar March 22 to 25 inclusive. Rev. Moses Hull rendered the opening remarks. There was entertainment, consisting of vocal and instrumental music, recitation and speeches. Miss Nettie Matteson gave a recitation which was very ably rendered. Miss Regina Adams very creditably assisted in the entertainment with solos. Every booth in the bazaar was made very attractive by the elegant donations sent in by friends from near and far. Each one of the management seemed to vie with the other to see who should be the most successful in disposing of articles, and everything moved along with energy, harmony and success. Mrs. Nellie Whitcomb was voted the most popular woman, receiving votes to the amount of \$82. The principal management of the fair was under the supervision of Mrs. Atcheson and Mrs. Nellie Whitcombe, both of whom received high encomiums for their ability and faithfulness in the detail of management. Each evening brought good audiences, the last one being the crowning point of success both in line of entertainment and financially. Mrs. Nellie Whitcombe, chairman, reported receipts of \$224.08; Mrs. Atcheson reported \$149. The net receipts were about \$400.

Mrs. J. H. R. Matteson was presented with a handsome souvenir for her able assistance in the success of the fair. Mr. Beesing, secretary of First Spiritual church, also of the Young People's Institute, donated a handsome phaeton for the benefit of the church, from which was realized \$75, Miss Nettie Matteson selling over \$50 worth of the tickets for the same. The success of the refreshment booth was due to the very efficient labor of Maggie Montague. Mrs. Nellie Whitcombe wishes to extend thanks to all who so liberally sent in donations; also to those who assisted so faithfully in each department of work, thus producing favorable results. I would also like to mention that the New York State Association of Spiritualists will hold a convention in the First Spiritual church, corner Jersey street and Prospect avenue, April 19, 20 and 21. N. H. EDDY, Buffalo, N. Y.

The Phillistine—"Is it true that genius is only a capacity for taking pains?" The Poet—"No. True genius is the ability to write fly-time poetry in the middle of the winter."—Indianapolis Journal.

MILWAUKEE RESOLUTIONS.

Whereas for the past two months the Unity Spiritual society of Milwaukee and friends have enjoyed the lectures and services of Mrs. C. McFarland of Winona, Minn., which have been of great benefit to the cause of Spiritualism and for which we desire to express our highest appreciation.

Therefore, It is hereby resolved, by the Unity Spiritual society of Milwaukee and friends who have attended the lectures of Mrs. McFarland, that we tender to her our most hearty thanks for the rare treat she has afforded us in her intelligent elucidation of occult philosophy and phenomena of spirit life and spirit return, thereby pointing out a way for each one of us that will lead to a better understanding of life and humanity. Also her communications have been of a high order of intelligence and education.

Her social intercourse has been extremely pleasant and profitable, and we deeply regret the termination of her services among us and we most cordially commend her to the service of any spiritual society that may be fortunate as to secure them, as she is worthy of all kindness and love that can be tendered to her, and we assure her that should she return to Milwaukee at any time she will receive a most hearty welcome.

CHAS. R. SMITH, President.
DORA C. WAITE, Secretary.

HO! FOR THE STATE OF WASHINGTON.

A party is being formed to migrate to Washington, to start about the 1st of July next. We are negotiating for rates, which will depend on our numbers. Rates will be given from Columbus, O., also from a point on the Mississippi or Missouri river. All wishing to go and desiring further particulars can address me at Delaware, O., sending stamp for reply.

A. ALLEN NOE, Sec.

TWO STOMACHS.

The Upper for the Proteids and the Lower for the Greater Part of the Food.

It is an interesting study to observe how the digestion of food is accomplished. The greater part of vegetable food is starch and this is never digested in the stomach proper, nor is it effected by the pepsin in the upper stomach.

Starch (a Carbo-hydrate) is passed out of the stomach into the duodenum or second stomach and there treated by the pancreatic juices, when in time a microscopic fungi is grown from a part of the grain, if that has been eaten, and these elements with moisture, heat and time transform the starch into grape-sugar, which is the first act of digestion.

The processes are duplicated in an artificial or mechanical way in the manufacture of Grape-Nuts, the new breakfast food made by the Postum Cereal Co., Lim., of Battle Creek, Mich.

In this food one finds the delicate, sweet taste of grape-sugar and when eaten it will be found to quickly digest and fatten and strengthen the entire body.

Its special mission is to nourish and rebuild the brain and nerve centers.

A certain definite feeling of strength and stamina comes to the individual after a few days' use of Grape-Nuts at breakfast.

Being a condensed food, one does not require more than 3 to 5 teaspoonfuls at a meal, which is worth considering from an economical standpoint.—Adv.

ST. PAUL CELEBRATION.

A NEW WONDER.

The all-day anniversary of the St. Paul Spiritual Alliance of the 26th ult. was really unprecedented for this church-ridden city numerically, intellectually, inspirationally and socially. The large Odd Fellows' hall was more than packed—it overflowed. Prof. Zumbach's quartet furnished the music, and that is all that is necessary to say; it speaks for itself. The rostrum attractions were Mrs. Lepper, Lowell and Tyron, and they were at their best. Their utterances scintillated with the fire of divine spiritual truths, and these noble ladies will not, I am sure, consider it invidious, in my remarks of another. A meteor, as it were, that has dropped down upon the Spiritualistic rostrum within the past six months, unheralded, Mrs. L. D. Lyness. Her appearance and labor as a public speaker, her logical handling of the deepest subjects, is most phenomenal. This lady was forced to take up public work in the cause, and the work she is enabled to perform is evidence stronger than holy writ that her inspirations emanate from advanced, deep thinking spirits. She is a rising star, and will make a mark that will be recognized in the near future. A beautiful feature of the rostrum work was the inspirational singing by Mrs. White, a feature of which was a reading for persons in the audience (in song) improvising the words, without a break, as the reading progressed. Her voice was delightfully sweet and elicited the closest attention. Mrs. Shaft is also a reliable medium, and her work at this anniversary meeting is truly appreciated. Of Mrs. Jacobs it may be truthfully said her fame as a test medium is widely and well known. Her tests given to a professed skeptic at this meeting brought down the house. Her tests are of the best, very few indeed that are not recognized. Her pose upon the platform, her genial smile and winning ways carry at once the best thoughts of the audience in her favor. The rostrum was decorated with a profusion of beautiful flowers, due to the ever-watchful interests of the ladies, who also served a fine dinner and supper in the dining hall, which was well patronized. Well, the meeting from any point of view was a success, and doubtless will result in much good.

M. T. C. FLOWER.

A CALL TO SPIRITUALISTS

Who See the Need of a Society With a Definite Platform of Principles.

Believing that the time has fully come for the organization of a compact Spiritual society or church with a definite avowal of principal code of ethics and rules of government, and with an active and systematic plan of propaganda; therefore, by direction of the "spirit world" and the concurrence of a meeting of Anderson and Alexandria representative Spiritualists convened in Anderson on Sunday p. m., March 19th, 1899, a convention to form a nucleus of such organization is hereby called to meet in the city of Anderson, Ind., on the 19th day of April, 1899, at 10:30 a. m., and continue from day to day until the work is done.

All mediums are earnestly urged to attend and assist in the movement, as well as to organize, for their own protection, and to weed out false pretenders.

Done at the city of Alexandria, Ind., this 23d day of March, 1899.

B. A. LINE.

H. J. LEONARD.

M. W. ARNETT.

An Old Nurse for Children.

MRS. WINSLOW'S SOOTHING SYRUP for children teething should always be used for children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhoea.

Mr. Editor: A new wonder has burst upon this community in the way of a medium. The person is Mrs. Anna Sheehan, who has recently, with her husband and father, come to Liberal, Mo., to make their home from Batesville, Ark., where they lived for two years. Mr. Sheehan was doing a thriving business until the heavenly visitations of kind and loving spirits sought our Sister Sheehan as an instrument of good tidings and much joy to the world. This aroused the Christian element of that darkest dark corner of Arkansas and a system of persecutions were inaugurated that entirely broke Bro. Sheehan up in business and he was forced to leave the place to save his life. His house was ever threatened with dynamite. Such are the loving beauties of Christianity in Batesville, where the godhead is always present in equal proportions of Arkansaw religion, human ignorance and stomach ache. When they get an overdose of the latter they bump heads at the mourners' bench, then persecute any one who doesn't sneeze when they grunt.

I was present the other evening, in company with some friends, at the house of Bro. Sheehan. We formed a circle around the table and for an hour or more were delighted and dumfounded at what we heard and saw. Spirit voices, independent of the medium and circle, came from out the vacant air as clear and distinct as voices of people in the form. They would talk to us and caress us with invisible hands as perceptibly as living people on this side. Sometimes the table would raise in midair while different spirits were talking to different members of the circle. Two spirits sang as clearly, melodiously and sweetly as you would usually hear in a parlor with friends.

This power came on Mrs. Sheehan last summer. It came all at once to the great surprise of all. Before that time she was a strict church member, but now she is a member of a higher civilization and a better religion. Sister Sheehan is an invalid. She has been afflicted for some time, but we hope the good spirits will restore her to health and usefulness that the light of heavenly truth may penetrate into the recesses of ignorance with the hope that one ray, at least, may reach the benighted corner of Egypt of the United States, which is Batesville, Ark.

G. H. WALSER.

Editor Light of Truth: If I remember correctly my pen scratches have not met with luck in the ascendent to the pages of your good paper. Yet will take courage and send an item. L. of T. for March 18, '99, says: "If people were to club together they could live comfortably for \$2 a week." This is reasonable. But with prudence this ample sum may be lessened. In the year of 1830 brother A. T. and myself lived in the city of New York for 75 cents per week. That is 37½ cents each per week. This without room-quarters. Of course this was plain, relishable diet. But we were content and prosperous. I assert, whoever receives rational wages is culpable if he or she does not lay up money. Yours, A. S. H.

Stockton, Cal., March 20, '99.

FREE TO EVERYBODY.

Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe and blood poison.

LIGHT OF TRUTH ALBUM—(Containing over 200 half-tones of prominent Spiritualists). \$1.25.

A Famous \$2.50 BOOK, FREE---SEE "OFFER"!!!

THE ONLY PEER OF MARK TWAIN'S HUMOR IS

Samantha at Saratoga

A COPY FREE
TO
Every New Subscriber

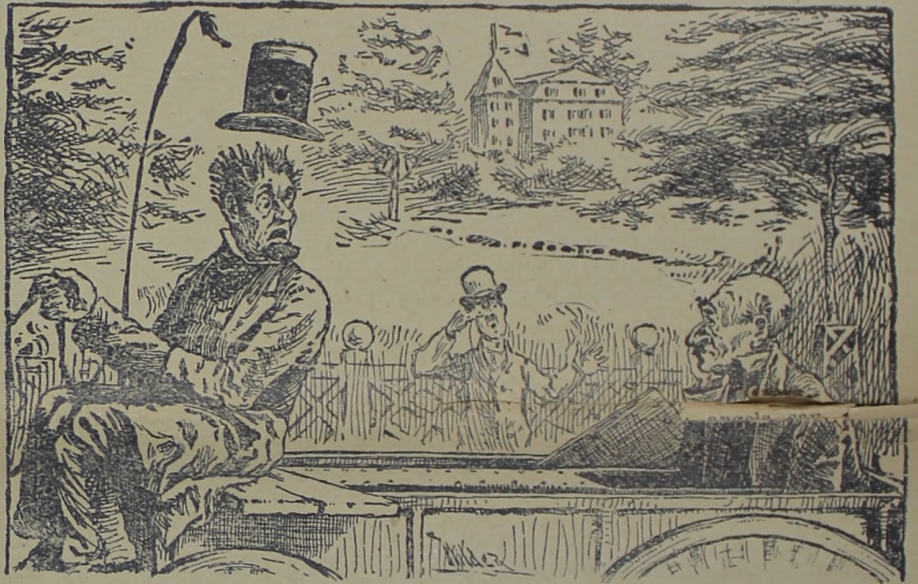
— BY —
Josiah Allen's Wife
(Marietta Holley.)

A COPY FREE
TO
Every New Subscriber

A SPECIMEN OF MISS HOLLEY'S HUMOR.

A few days after this, Josiah Allen came in, and sez he, "The everlasting spring is the one for me, Samantha! I believe it will keep me alive for huddreds and huddreds of years." Sez I, "I don't believe that, Josiah Allen."

But Josiah kep' on, for he was fearfully excited. Sez he, "Why, the fellow said, there waz a old man who lived right by the side of this spring, and felt the effects of it inside and out all the time, it wuz so healthy there. Why the old man kep' on livin', and a livin', till he got to be a hundred. And he was kinder lazy naturally and he got tired of livin'. He said he wuz tired of getting up mornin's and dressin' of him, tired of pullin' on his boots and drawin' on his trowses, and he told his grandson Sam to take him up to Troy and let him die."



"Wall, Sam took him up to Troy, and he died right away, almost. And Sam bein' a good hearted chap, thought it would please the old man to be buried down by the spring, that healthy spot. So he took him back their in a wagon he borrowed. And when he got clost to the spring, Sam heard a sithe, and he looked back and there the old gentleman wuz a sittin' up a leanin' his head on his elbo, and he sez, in a sort of a sad way, not mad, but melancholly, 'You hadn't ort to done it, Sam. You hadn't ort to. I'm in now for another hundred years.'"

She takes off Follies, Flirtations, Low Neck Dressing, Dudes, Pug Dogs, Tobogganing, etc.

OPINIONS

OF

NOTED CRITICS

"Exceedingly amusing"—Rose E. Cleveland.
"Delicious Humor."—Will Carleton.
"So excruciatingly funny that, we had to sit back and laugh until the tears came."—Witness.
"Unquestionably her best."—Detroit Free Press.
"Bitterest satire, coated with the sweetest of exhilarating fun"—Bishop Newman.

FREE Unparalleled Offer FREE

\$10.000 CASH was paid for the copyright of this work, and until recently it was sold at \$2.50, but lately to put it within the reach of every body it has been published in somewhat cheaper form. It is exquisitely bound in cloth, printed in new type, and on fine paper.

OUR OFFER

While the LIGHT OF TRUTH for one year is only \$1, and while a great many thousands of "Samantha at Saratoga" have been sold at \$2.50 per copy, yet by a lucky turn of events we are enabled to and will (for a limited period), mail, postage paid, a copy of this wonderfully funny book absolutely free to every person sending us 1.00 for one year's subscription to the LIGHT OF TRUTH. If you want it send AT ONCE.

This offer is for New Subscribers only.

tion. If in the past few centuries the tomb, sepulchre, monument, have been the last resting place, now the vast increase of population, villages and cities, growing populous—overcrowded, there must be a change in burials. Cremation is one of these, and it offers the most economical, speedy and withal beautiful method of safely disposing of the clay tenement—giving it back quickly to the elements and God.

It is nature's plan for this change—with simple chemical processes dissolving, destroying to recreate the old in new forms of life and beauty.

The leaf and verdure, the glory and freshness of spring and the summer and autumn's rich luxuriance all vanish and die with winter's cold, frosts and ice. All nature, all the universe, all the worlds are continually growing, changing, dying and with beautiful chemical attractions and new affinities slowly assuming new forms of life and higher beauty. Cremation—burning—destroying—is the great universal law of nature for change and new forms and conditions of life—and why not for the mortal body?

It is one of the most wise, economical, sanitary measures for dissolution. It is and could be made a grand and beautiful religious ceremony according with our sacred feelings and satisfying our sorrow, love and all the spiritual longings of the soul.

Cremation is now a necessity—a wise, proper prudence. It only needs agitation, information to enlighten the popular mind, for now the intellectual, refined and good see the vast benefits of this change. And now it is a common occurrence.

Good sanitary health measures of prudence now demand it, and progress and true religion all should sanction it. Already there are hosts of true believers, and crematories have been erected in various cities, with many members and followers, some sacrificing to prove their faith. The press (secular and some religious) speaks kindly of the idea, and our learned M. Ds. know fully that it is a sanitary necessity for the health and happiness of the living.

Our cemeteries and burial places in cities and village are fast filling, and soon the vast continuous army of the dead will be crowded with death's new victims, and all these greatly injure the living.

The most fearful diseases come from infection and poisoned air, and polluted streams are like monsters of ill and death and malaria, diphtheria and all the new fearful diseases spread quickly from contagion. The air we breathe, the water we drink, if contaminated with noxious vapors, breed pestilence, cause sickness and early death. We must as wise, good citizens and rulers, guard against these evils, for the poor and little ones suffer most, and there is nothing viler and more dangerous to health and life than many of our sepulchres.

And thus the question of the hour is, Where and how shall we give our loved ones to rest—in death—with simple rites and sacred memories, and with no fear of harm to the living? Cremation answers and relieves these doubts and difficulties; and it is spiritual and beautiful.

Shall we contrast it with our present customs of burial? The dull, cold earth, the silent sepulchre, the last charnal place, with all its low groveling, repulsive changes to dissolution? The worm which dieth not, yet feasteth; and for these the bright, purifying, glowing flames, the quick transformation, with all the beautiful chemical changes and releasing the mortal from the spiritual essences, leaving all—only a little urn of pure ashes for a token of the mortal forms of our departed and dear ones.

Fire purifies, and is a sacred emblem of all time for worship; and in the end, all forms and substances, however dear, must by slow processes dissolve, fade away, change with nature's grand system of cremation.

And who (rationally concluding) would choose with low, vile processes of 100 or 1,000 years to arrive at this last necessary stage of life, death—dissolution?

Cremation was one of the earliest methods of disposing of the dead, and some think it was a foolish idea of a Christian ruler who first introduced the fashion of burials, which the church rituals now continue, "looking to the general resurrection of the dead."

A higher civilization, true reforms, delicate spiritual natures and motives with wisdom now seek a change—a simple, beautiful, better method for us to truly give the last honors to our dear departed, and protect the living, and cremation kindly and beautifully offers this now to all truly enlightened and wise persons.

And we now give some recent facts and statistics to show the necessity of some plan to erect a crematory in New Jersey. Dr. Henry J. Garriques, in a recent report to the Society of Medical Jurisprudence, said:

"Under the present burial laws of New York there is nothing to prevent anybody from being buried alive or frozen to death in an undertaker's ice box.

"Bodies have been snatched away by undertakers when signs of life were still apparent.

"Men and women have heard the bells toll for their own funeral and yet were powerless to tell their friends that they lived."

Cremation is becoming increasingly popular in Paris, and the crematorium at the cemetery of Pere la Chaise has already been found to be too small. Additions are being made, and a third furnace, a large hall and a columbarium will soon be ready for uses. The latter somewhat resembles the Campo Santo of Genoa, and will contain 10,000 receptacles for ashes. These niches are also closed with slabs of marble, on which inscriptions may be cut.

TOM KEATS.

Tom Keats, the president of the Texas State Spiritual association, for the present term, is a man in his sixty-eighth year. Was raised in the Episcopal faith, not because he had any choice in the matter, but following in the footsteps of his good mother and father, and even when a good Sunday school boy rebelled at such a set form of worship to the great unknown. My first experience at a Spiritual seance was in California in the very early fifties, and a number of us went to a table-tipping with a view of breaking it up or have some fun, when one of the party jumped on the table to hold it, and up he went until his head bumped the roof. We all ran out and came to the conclusion that it was his satanic majesty. I never looked upon it as a form of religion at that time. My next experience was one of which I have never seen it in print or heard of any similar experience. It was in 1854 or 1855. I left New York to go to San Francisco in a sailing ship; was a subordinate officer, but soon found out the captain had given some attention to the "table-tipping business," as he called it, and we used to sit every evening in the dog watch, that is, between 6 and 8 o'clock, and got communications every time and kept the daily position of another ship leaving Boston for San Francisco, and her latitude and longitude was given us every

night, and the captain kept her position daily. We arrived in San Francisco first, but the captain, when he met his chum, the other captain, compared his notes with the ship's log and we had been informed of her position daily and correctly. We knew it was an old sea captain that used to communicate, but was not known to us in earth life. Of course I then began to think I was a Spiritualist, but had not settled down to it as a religion. But in 1860 I was in Pensacola and boarded in a house where the man and wife were both Spiritualists. Then we commenced to read up and the entire works of Andrew Jackson Davis was got and many other books on the philosophy of this great truth. Then the war came upon us and to be truthful we did not have much thought of Spiritual things, as we were often short of more material things, but as soon as peace was restored commenced to read books, papers, etc. At that time met Mr. Bundy in Chicago. I could tell a little incident that occurred between him and me but it would be out of place here, but it showed him to me as one who was ready to acknowledge an error when convinced to the contrary. I have been associated with societies whenever I could do so.

The association in this state is not as flourishing as it might be, but there is a great interest taken in the philosophy of Spiritualism. This I know, as many members of the orthodox churches of this city have spoken to me on the subject, and let a good, bad or indifferent medium come here and the meeting place is packed. And while we may not have any high-priced speakers in the field, those who are in are not altogether for the dollar—but enthusiastic for the cause.



JOHN W. RING,

Present secretary of T. S. N. A. S., was born Sept. 7, 1876, in Lackawanna Co., Pa. Moved to Kansas in fall of 1884; to Missouri in 1886. Here Dec. 1, 1889, a boy's best friend—his mother, departed this life. For the first time his spiritual perception was opened, and this beautiful working of nature—the spiritual birth—was seen. His regular attendance at orthodox Sunday schools had put strange ideas into his head, and thinking it impossible for his mother—although naturally to him the best mother in the world—to be perfectly happy because of no connection with the church, he pictured himself possessed of the devil for having seen this. And concealed it until compelled, by his father, to attend a seance the next May. A trance medium told all the occurrence. The walls of prejudice crumbled, the bright sunlight of truth shone where the darkness of error had settled, and soon his development began. In the fall of '94 he, in company with his father, removed to Paris, Tex., where his development turned strongly to inspirational lecturing. In September of 1896 he began public work by an

engagement with the Spiritualist Society of Galveston, Tex. His undivided exertions for the cause are plainly manifest in the fact that he has continued with the same society for the entire time, with an occasional trip to Dallas, Ft. Worth, El Paso, San Antonio and Houston to attend conventions and camp meeting.

A VIVID DREAM.

To the Editor: Shakspeare says: "We are such stuff as dreams are made of, and our little life is rounded with a sleep."

Last night (March 10) I had a dream, and, inasmuch as we are told that "thoughts are things," then dreams are certainly thoughts, and I will try to tell my dream. I had the experience of dying. It was akin to the feeling of being mesmerized; a violent quivering or shaking up of the system; no pain; no unpleasant feeling; yet a full realization that I was going out of my body; and then, placing my hand upon my head, I felt sure that I was actually on the outside of the "dome of thought and palace of the soul." There was no unpleasantness attending this little bit of experience, and, recollecting myself, I mused mentally:

Come, gentle sleep, my eyelids close,
My weary limbs, take your repose;
Refresh yourselves with needful rest,
Nor be with cares or pains oppressed.

In a few minutes I was again sleeping soundly and peacefully, and in full sympathy with a noted poet, who thus beautifully alludes to death:

"Vital spark of heavenly flame!
Quit, oh quit this mortal frame;
Trembling, hoping, lingering, flying—
Oh the pain, the bliss of dying!
Cease, fond Nature, cease thy strife,
And let me languish into life."

them clear
They whisper: angels say,
Sister spirit, come away.
What is this absorbs me quite,
Steals my senses, shuts my sight?
Drowns my spirit, draws my breath?
Tell me, my soul, can this be death?

The world recedes; it disappears!
Heaven opens on my eyes! my ears
With sounds seraphic ring;
Lend, lend your wings! I mount! I fly!
Oh, grave! where is thy victory?
Oh death! where is thy sting?

If this condition was induced by any of my spirit attendants, I really thank them for it. I realize their touches often, by day and night. I may remark that when the new era fully dawns upon the world, and people discard the horrible doctrines of the Christian church, the fear of death will no longer be a "hangman's whip to hand the wretch in order." Another poet most beautifully says:

"There is no death! The stars go down
To rise upon some fairer shore;
And bright in Heaven's jeweled crown
They shine for evermore."

"And ever near us, though unseen,
The dear immortal spirits tread,
For all the boundless Universe is Life—
There are no dead!"

New Philadelphia, O.

C. H.M.

Fair Church Worker—"Oh, Mr. Easything, please buy a ticket for our church fair! Single ticket, twenty-five cents! round-trip ticket, \$10. Mr. Easything—"Round trip ticket for a church fair? I never heard of such a thing! What is it?" Fair Church Worker—"Why, a round-trip ticket means that the price of the ticket is all it will cost you when you go to the fair. You show the ticket and no one will persuade you to buy anything"—Puck.

PSYCHIC PROBLEMS BY LILLIAN WHITING.
A series of Spiritual Essays on subjects compatible to the philosophy of Life. 10c 25 for \$1.75. For sale at this office.

(Entered at the Postoffice at Columbus, O., as Second-Class Matter.)

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WILLARD J. HULL, - - - EDITOR.

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"BETWEEN CAESAR AND JESUS."

This wonderful book, fresh from the printers, and filled with the thought and expression of a born prophet, is now before us. The Light of Truth Pub. Co. has been advertising the book for several weeks, but orders have been delayed waiting for it to emerge from the printers. It is now out and may be had as per our advertisement.

The work comprises a volume of 278 pages and is made up of a series of lectures recently delivered by Professor George D. Herron in Chicago. The lectures are so arranged that one fits into and is complemented by the other, the whole forming a complete exposition of the present civilization and its relation to what Professor Herron terms the Christian conscience. This term, however, must not be taken in a narrow sense at all, for these lectures indicate a breadth of thought which the so-called Christian conscience is in no way cognizant of. Indeed the author emphasizes this point, by saying: "When I call the new conscience Christian, I do not use the word in any professional or pietistic sense. I do not mean that any particular form of religion need be accepted. The social awakening does not come in the names or terms of Christianity."

Here we have what we unhesitatingly affirm to be the most remarkable book of its kind yet placed before the nerveless paganism of our day. It is not iconoclastic in the ordinary sense, and this we are glad to note, although the stress laid upon the machiavelianism of the modern world is of the most excoriating nature. The prophet, however, assumes the optimistic position which must be held by all who really help mankind. He never loses sight of the fact that men are brethren willy nilly, and that the forces are already at work which shall in time bring divine order out of the present metallic, conscienceless destruction.

We were prepared for great things when the book was announced. There is no disappointment in it. Professor Herron, as we have before stated, is today the greatest prophet and herald in this country. No man, like he, preaches Christ — not crucified — but livid with life and immanent in the world. Not as a God, not as a leader or general, or Messiah, but as a pattern; stripped of all the balderdash of sacerdotal effrontery and made more and more the man. His life, his sermon on the mount, between which and the apostasy of society the chasm is almighty and profound, all this is set forth by Dr. Herron in unanswerable

logic, pathos and eloquence. The book is a plea and a judgment. It is Caesar or Jesus, Mammon or God, Moloch or Mankind.

The book contains eight lectures under the following heads: "The Ethical Tragedy of the Economical Problem." "The Social Sacrifice of Conscience." "Public Resources and Spiritual Liberty." "Christian Doctrine and Private Property." "The Conflict of Christ With Civilization." "The Conflict of Christ With Christianity." "Industrial Facts and Social Ideals." "The Victory of Failure."

NOT PLEASANT, SURELY NOT, BUT—

"A paragraph (in The Light of Truth) gives us anything but pleasure. It is as follows:

"The following is a Cleveland, O., press dispatch: 'Minnie A. Dean has a peculiar hallucination. She imagines she is constantly talking to spirits, and believes she is guided by the souls of others. She was taken to the Newberg asylum.'

'It is instances of this nature, all too frequent in their occurrence, which indicate the necessity for some strong organization on the part of Spiritualists to the end that they may be looked into and dealt with accordingly. Undoubtedly this girl is a medium. She ought to be taken care of as such. Instead, she is incarcerated in a madhouse.'

"We do not say that such an occurrence is impossible in this old 'tyrannical' country, but we do say that it must be put down as highly improbable. How is it that so much occasion is given us to wonder at the tyranny of 'the land of the free?' — Light, London.

We hasten to assure our esteemed contemporary that "the land of the free" is a Quixotic figment of the imagination. It has no meaning except when hurrahed by politicians, who, should occasion offer and the consideration be sufficient, could sing "God Save the Queen," the "Star Spangled Banner," quote Scripture and scuttle a ship all at the same time. "The old 'tyrannical' country" has produced a progeny worthy in all respects of its lineage.

BETWEEN CAESAR and JESUS

The Chinese exclusion act, which shuts out the pigtail Celestials from the "Land of the Free," is working something on the fashion of a boomerang with respect to Admiral Dewey's report of the heroism of the Chinese on his warships. It appears from this that Chinese may live on American war vessels and fight for American "imperialism," but can't live on God's earth controlled and monopolized by a "most favored nation." Admiral Dewey, in extolling the heroism and valuable services of about fifty Chinese members of his crews, has asked the government to reward their work and devotion by granting their frequently expressed wish to settle in the country for which they had so valiantly fought.

Of course this government is powerless to grant the request.

A Spiritualist asked me the other evening if Mr. Lyman C. Howe was yet alive, adding: "I used to hear him twenty years ago in the states." Such a remark would be laughable if it was not pitifully contemptible. Every Spiritualist, not only as a matter of knowledge, not only as a matter of education but as a great moral duty, should take some one or more of our Spiritualist journals.—J. M. Peebles.

SHORT TALKS WITH YOUNG MEN.

By the Editor.

Young man, don't think that you will ever discover anything new. Rightly choose and arrange what others have discovered. Those who have succeeded best in life have followed this rule. It is all there is, the best there is for you to do. Remember that men have lived before you came into action. Men have spoken and written wise things. A few men have rediscovered old things. Be careful not to fall into the popular habit of obscuring what they brought to light. Don't try to reform the world. It doesn't pay. Strive rather to reform thy little self. Don't stand on the corners and ogle women as they pass. If you do so manly men will come to regard you as one who has forgotten he had a mother. Be careful of your apparel. As Shakespeare said, "It oft proclaims the man." Courtesy costs nothing, therefore be courteous, and if kindness costs you something invest therein. 'Twill pay in the end. Remember what Carlyle said: "Keep yourself unspotted and you will be sure there is one rascal less in the world."

* * *

Be reverent. God and His ministering angels are about you always. The real life that you pursue is never seen of men, but they see it. It is a great thing for a young man to be able to say, "I can look my angel mother, my angel sister, in the face, and not quail." Remember that truth is a kaleidoscope. You never ought to expect that you can know it all. Be not puffed up. The true society hath neither head nor foot. It is all body. You are to be, let us hope, a member of this true society. And the members shall not say to the head, we hunger and thirst after righteousness. Neither shall the head say to the members, I know ye not. But all shall be one body.

* * *

Strive to so conduct your ways that if men revile you, you can rejoice in your own self-respect. Don't try to do business and be honest. Rather be honest and let business alone. But if you have to do business, lie artistically, and with your saving offset the curse by doing good to your neighbor. Men sin because they have to sin. As society and the law and the church are constituted you can not live a sinless life. But your motives will count as much as your actions, perhaps more. A good motive is better some times than a good act. If at all times you keep good motives in view there is palliation for missteps.

* * *

Don't soar. Possess high ideals, but keep on terra firma. Many a really bright boy and man have ruined themselves in ballooning after the transcendental. Be with the world, not of it. Make your mark. Others will see it and you need not call their attention to it. Such procedure is bad form. If you keep your eyes open you will see a few things, but nothing that men have not seen before you. What value things will be to you depends on how you cultivate judgment. Be less concerned about your reputation than about your character. The world frequently calls a reputation a failure and after a time posterity writes it a success. But at all times you ought to be concerned about your character, for that is what you know of yourself. Your reputation is what others think they know about you.

* * *

Be not vile mouthed. I don't know which is the worst, the cigarette habit or the bawdy vulgarity of ordinary

talk among young men. Flee from both as you would from a pestilence. If you must have smut take in the professional baseball games.

I feel, young man, that if you will observe these hints you will make the most of life. They are not given in a dogmatic spirit. They are the simmerings of one who has experienced something of what men call life, and if I have anything of real value about me, it is an appreciation of what is here given to you.

BETWEEN CAESAR and JESUS

PROFESSOR HERRON IN CHICAGO.

The Christian Citizenship League, under whose auspices Professor George D. Herron is lecturing in Chicago, has been given the gage of battle by the People's church, the pulpit of which has been closed to Dr. Herron because he tells too much truth. The League purposes to continue the meetings at Central Music Hall indefinitely under an arrangement by which Dr. Herron gives eight months of the year to lecturing there on his themes of social and industrial reform.

Behind all this is a project to establish a church in Chicago with Dr. Herron in charge, provided his connection with the Iowa State College will not be impaired thereby. Professor Herron's appearance on the stage of Central Music Hall on the 26th ult. was the occasion of a remarkable outburst of feeling and applause on the part of the great audience. Chairman E. D. Wheelock of the Christian Citizenship League announced the intention of the continuance of the lectures every Sunday night until further notice, and Professor Herron took for his subject, "The Conflict Between Christ and Christianity."

"Within the Christian religion," the speaker said, "there is the strongest antipathy and distrust of the teachings of Jesus. On the other hand, outside the church there is a stronger trust of Jesus, and churchless men are willing to become martyrs for his sake. The existing Christian religion rejects all that Christ taught. The church does not profess faith in Christ, in the sense of taking him at his word. I know of no church that requires or expects that its members shall really do the things that Christ commands. I know of no man in a respectable pulpit who would dare to say that the sermon on the mount is practical. The church depends upon the existing political and economical power to maintain its institutions, and the political and economical power depend upon the church to support itself purely as a police force. It is sadly true; it is a tragedy of the present moment that orthodoxy is completely in the hands of the plutocracy, as a police force keeping the people in subjection."

"No institution is sacred beyond the moment it is useful in procuring human liberty. All religion is inherently a spiritual aristocracy. Until we destroy that institution we shall not have a free humanity—that free democracy in which God and his people shall live face to face. The social creation of Jesus is in progress. A new world is coming whether you want it or not. If you get in the way of that coming social revolution you will be ground to powder, because you will collide with God. There is one thing immeasurably worse than tyranny, and that is submission to tyranny."

Strong words, these, but none too blunt to express the apostasy of society and the inevitable consequences of it.

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Donald & Co., 55 Washington Street.

"BETWEEN CAESAR AND JESUS."

This wonderful book, fresh from
the printers, and filled with the
thought and expression of a born
prophet, is now before us. The Light
of Truth Pub. Co. has been advertis-
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orders have been delayed waiting for
it to emerge from the printers. It is
now out and may be had as per our
advertisement.

The work comprises a volume of 278
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and its relation to what Professor
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Indeed the author emphasizes this
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We were prepared for great things
when the book was announced. There
is no disappointment in it. Professor
Herron, as we have before stated, is
today the greatest prophet and herald
in this country. No man, like he,
preaches Christ—not crucified—but
lived with life and immanent in the
world. Not as a God, not as a leader
or general, or Messiah, but as a pat-
tern; stripped of all the balderdash of
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almighty and profound, all this is set
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"A paragraph (in The Light of
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'It is instances of this nature, all
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We hasten to assure our esteemed
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SHORT TALKS WITH YOUNG MEN.

By the Editor.

Young man, don't think that you
will ever discover anything new.
Rightly choose and arrange what oth-
ers have discovered. Those who have
succeeded best in life have followed
this rule. It is all there is, the best
there is for you to do. Remember
that men have lived before you came
into action. Men have spoken and
written wise things. A few men have
rediscovered old things. Be careful
not to fall into the popular habit
of obscuring what they brought to
light. Don't try to reform the world.
It doesn't pay. Strive rather to re-
form thy little self. Don't stand on
the corners and ogle women as they
pass. If you do so manly men will
come to regard you as one who has
forgotten he had a mother. Be care-
ful of your apparel. As Shakespeare
said, "It oft proclaims the man." Cour-
tesy costs nothing, therefore be cour-
teous, and if kindness costs you some-
thing invest therein. 'Twill pay in
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Be reverent. God and His minister-
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real life that you pursue is never seen
of men, but they see it. It is a great
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say, "I can look my angel mother, my
angel sister, in the face, and not
quail." Remember that truth is a
kaleidoscope. You never ought to ex-
pect that you can know it all. Be not
puffed up. The true society hath nei-
ther head nor foot. It is all body.
You are to be, let us hope, a member
of this true society. And the mem-
bers shall not say to the head, we
hunger and thirst after righteousness.
Neither shall the head say to the
members, I know ye not. But all shall
be one body.

* * *

Strive to so conduct your ways that
if men revile you, you can rejoice in
your own self-respect. Don't try to do
business and be honest. Rather be
honest and let business alone. But
if you have to do business, lie artistic-
ally, and with your saving offset the
curse by doing good to your neighbor.
Men sin because they have to sin.
As society and the law and the church
are constituted you can not live a sin-
less life. But your motives will count
as much as your actions, perhaps
more. A good motive is better some
times than a good act. If at all times
you keep good motives in view there
is palliation for missteps.

* * *

Don't soar. Possess high ideals, but
keep on terra firma. Many a really
bright boy and man have ruined
themselves in ballooning after the
the transcendental. Be with the
world, not of it. Make your
mark. Others will see it and you
need not call their attention to it.
Such procedure is bad form. If you
keep your eyes open you will see a
few things, but nothing that men have
not seen before you. What value
things will be to you depends on how
you cultivate judgment. Be less con-
cerned about your reputation than
about your character. The world fre-
quently calls a reputation a failure
and after a time posterity writes it a
success. But at all times you ought
to be concerned about your character,
for that is what you know of yourself.
Your reputation is what others think
they know about you.

* * *

Be not vile mouthed. I don't know
which is the worst, the cigarette habit
or the bawdy vulgarity of ordinary

talk among young men. Flee from
both as you would from a pestilence.
If you must have smut take in the
professional baseball games.

I feel, young man, that if you will
observe these hints you will make the
most of life. They are not given in a
dogmatic spirit. They are the slimmer-
ings of one who has experienced some-
thing of what men call life, and if I
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it is an appreciation of what is here
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BETWEEN CAESAR and JESUS

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The Christian Citizenship League,
under whose auspices Professor
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"No institution is sacred beyond the
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WILLARD J. HULL, - - - EDITOR.

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"Within the Christian religion," the speaker said, "there is the strongest antipathy and distrust of the teachings of Jesus. On the other hand, outside the church there is a stronger trust of Jesus, and churchless men are willing to become martyrs for his sake. The existing Christian religion rejects all that Christ taught. The church does not profess faith in Christ, in the sense of taking him at his word. I know of no church that requires or expects that its members shall really do the things that Christ commands. I know of no man in a respectable pulpit who would dare to say that the sermon on the mount is practical. The church depends upon the existing political and economical power to maintain its institutions, and the political and economical power depend upon the church to support itself purely as a police force. It is sadly true; it is a tragedy of the present moment that orthodoxy is completely in the hands of the plutocracy, as a police force keeping the people in subjection."

"No institution is sacred beyond the moment it is useful in procuring human liberty. All religion is inherently a spiritual aristocracy. Until we destroy that institution we shall not have a free humanity—that free democracy in which God and his people shall live face to face. The social creation of Jesus is in progress. A new world is coming whether you want it or not. If you get in the way of that coming social revolution you will be ground to powder, because you will collide with God. There is one thing immeasurably worse than tyranny, and that is submission to tyranny."

Strong words, these, but none too blunt to express the apostasy of society and the inevitable consequences of it.

ANOTHER CRACK AT COMPULSORY VACCINATION.

A few weeks ago a judge of the circuit court in Milwaukee decided that the compulsory vaccination of children by order of the board of education as a prerequisite to their admission to the public schools of that state was unconstitutional.

The district or circuit courts in several other states have rendered similar decisions, but it remained for the supreme court of the state of Illinois in a very recent decision to give to compulsory vaccination a blow which there is reason to expect will, as rapidly as opportunity offers, be followed up by the supreme courts of still other states.

The case in question came up from Geneseo, Ill., and one Geo. Lawbaugh was the plaintiff. About five years ago the board of education of that town issued an imperative mandate to the effect that all unvaccinated children should, after a certain date, be excluded from the public schools. Mr. Lawbaugh had a little girl in the public schools whom he very much desired to keep there, but as he had some time previously lost a little boy from the effects of vaccination, he objected to compelling his daughter to take a similar risk. Consequently she was denied admission to the school.

Mr. Lawbaugh first took the case before the state superintendent of schools, and that official recommended the school board of Geneseo not to enforce their mandate in the case of Mr. L.'s little girl, but the board was so completely under the domination of the doctors that they stood by their original mandate. Mr. Lawbaugh thereupon brought an action in the circuit court, claiming first, that compulsory vaccination was unconstitutional, and second, that it was dangerous to the health of the rising generation. That court decided against him. He then carried the case to the appellate court at Ottawa, where, after a hard fought battle, he was again defeated. Not dismayed, however, Mr. Lawbaugh carried the case to the state supreme court, and that body, after a patient hearing of the case, rendered a sweeping decision in Mr. Lawbaugh's favor.

Cases of this kind, with like culminations, are among the most important now before the people. Vaccination voluntarily submitted to is bad enough, but a compulsory law in favor of it, is infamous. This decision, together with Dr. Bland's medical bill, which turned the tables on the bolus and pills sharks of Illinois, indicates that that state is waking up to a realization that Dogberrys on the bench and moral degenerates in the legislature have about robbed the people of everything they hold dear. There is a good field for a test case of the compulsory vaccination oppression here in Ohio. The Light of Truth awaits and will defend any action looking to its expulsion from the statute books of the state.

 * Send, 25 cents for a three *
 * months' trial subscription with *
 * the size of your finger and get *
 * free a good luck finger ring, *
 * made out of genuine horseshoe *
 * nails, highly polished and nick- *
 * eled. *

A dispatch says that Archbishop Chapelle has ordered away from Cuba five "Sisters of the American Order of the Sacred Heart." Wonder if there is any connection between this and the pope's recent encyclical letter on "Americanism."

BETWEEN CAESAR and JESUS

MEDIUMSHIP.

Mediumship is the cornerstone of Modern Spiritualism as it is of every other ism. The fact that it is prostituted here and there militates nothing against its universal truth and necessity. Frauds are everywhere because fraud is in everything that humanity has reared up about itself. There are fraudulent spirits, invisible harpies who play alike upon mediums and those the mediums come in contact with. TRY THE SPIRITS, and give the mediums a rest. Mediums oftentimes are controlled and made to do wrong. Of course this fact is not a justification of such a medium. It is an extenuating fact and ought to be considered before ostracising the medium. The Light of Truth stands for pure mediumship, but a frank confession is made that the prospects for it are very meagre just at present. When mediums are surrounded by better conditions and attractions, in a word, when mediumship is taken out of the commercial arena, there will be a mitigation of the wrongs now practiced under its guise. There are undoubtedly a few conscienceless degenerates who wilfully swindle people and call themselves mediums. But where there is one such there are hundreds who are either falsely accused or the victims of their surroundings. Spiritualism teaches purity. Wise and beneficent spirits are constantly bringing life and immortality to light among men. One genuine, true medium, one single fact of spirit power, intelligence and identity, offsets the whole miserable pandering and fraud so much harped upon.

Let us, for heaven's sake, if not for our own, look upon the beneficences and glory of mediumship and present the truth of it. There is sufficient truth to keep every Spiritualist engaged for all time to come.

BETWEEN CAESAR and JESUS

Moses Hull is the best Bible student in our ranks. He holds that the Bible is a perfect storehouse for Spiritualists, and says, "Spiritualists, the Bible is your book, you make a great mistake by discarding it, far better explain it and use its testimony to ancient mediumship on behalf of Modern Spiritualism. The Bible is a factor in modern civilization; it will not do to ignore it, and above all people in the world Spiritualists should understand its contents. If they will learn the proper interpretation of that book, they can drive every other method of interpretation out of the field." In this we feel he is right, perfectly right. It is a mistake to let children grow up in ignorance of the good and beautiful and valuable things in the Bible. Teach them to understand it aright, and then they can meet Bible upholders on their own ground and defeat them with their own weapons. Biblical questions are to the fore. They will never be settled till they are settled right. The Encyclopedia of Biblical Spiritualism is a settler. It is conclusive. This book contains references to over 500 places in the Bible where Spiritualism is proved or implied, and exhibits the Bible in a new light. Besides this it contains a brief sketch of what is known of the origin of the books of the Bible. This Encyclopedia will work a revolution in Biblical interpretation. The price of the book is one dollar. We have it, and you want it.

Why is it that men make long pilgrimages and bloody crusades to recover the tomb of a buried God, but are deaf to the entreaties of a living God?

SHORT STOPS.

Most people are ready to give the gospel gratis, never the loaves and fishes.

Since the slaughter of the Philipinos began we don't hear so much about the "war for humanity."

The microbe has to answer for a great deal these days, but we are of the opinion that he is as often the effect of disease as the cause of it.

God is in the world. The omnipresence of evil is the sloughing process through which the new conscience, the Coming Day, is working itself out.

"The inerrancy and infallibility of the Bible is no longer possible of belief among reasoning men!"—Rev. S. P. Cadman, pastor Metropolitan Temple (Methodist) New York.

We have several communications from esteemed contributors left over from week to week. Our friends will please be patient. Their work will see the light in due course.

The Washington Times suggests that the only remedy at present in sight for sweatshop evils is the enactment of a law requiring a license from the state factory authorities before any building can be used for manufacturing purposes.

The Light of Truth takes pleasure in announcing that Mr. William V. Nicum has been appointed general agent and representative of this paper and is hereby authorized to receive all moneys due this company on subscriptions or merchandise.

During the year ending June 30, 1898, there were 5,000 marriages and 4,486 divorces in the state of Ohio. Over the heads of at least 90 per cent of these divorcees the preachers mumbled the words: "Whom God hath joined together let not man put asunder." Who lied?

Col. Ingersoll ought to have a care how he prophesies the future. In a recent interview he said that Mr. Bryan would not be heard of in the next presidential contest. To which Mr. Bryan retorted that he could not accept Ingersoll as an authority on the future, inasmuch as he does not believe in a hereafter for anybody.

Can you think of a way to do right without wronging others? Try it and see. Try to take a step in the pathway of goodness and escape omnipresent evil. The system you live under denies and forbids you the right to keep your hands out of the blood of your brothers. The truth teller is a failure. The tragedy of the cross is seen in the chasm between conscience and civilization.

Inquiries are often made if we can bind the Light of Truth in volumes or otherwise, and we are now prepared to do that work for all who wish it, at a very moderate cost. Parties desiring can send their papers here by volumes—two volumes to the book making a convenient size—and we will bind them in heavy boards, imitation morocco, with gilt lettering, at \$1.75 each, we paying return expressage. This is a substantial and enduring way to preserve your papers.

If a man has a social ideal he can not practice it until it is realized by society. Society is the organism of which he is a part. Parts are not equal to their sums. The sum of the parts constitutes the whole organism. The man, then, can only exhaust his life in bringing about the realization of his ideal in society. All that any inspired man can do is to shake other men by the shoulders and tell them to Look There! The road after that must be taken by the man who is shaken, and so on throughout the social organization.

It is the object of The Truth Seeker to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.—The Truth Seeker.

Brother, you will wait for evidence a long time if you wait for it to come to you in The Truth Seeker office. You will have to seek the evidence just as thousands of as perspicacious fellows as yourself have done.

What we call civilization is an organized industrial war wherein all men are at variance with each other and in rebellion against the eternal rules of righteousness. Spiritualism is an integral factor of the problem of the new conscience, or it is not. So far as earthly interests go it must stand or fall on one or the other of these two propositions, to-wit: Is the concrete element of the social state composed of a touch and sympathy of the body with and for its members, or is the hyena in man's nature which gnaws off and consumes an injured member of the body the supreme dicta of the organization?

A bill has been introduced in the New York legislature to establish a State School of Public Health, in which instruction shall be given in matters relating to public sanitation and expert investigations conducted on the subjects of contagious and other diseases, and the adulteration of food and drink. This is the kind of "vaccination" the Light of Truth believes in. Purify the noisome, conglomerate masses of human kind, disease and destitution called cities, and smallpox will become a pest of that which produces it, filth, bad air, choked surroundings and ignorance. Give the people room to live, keep them clean, and pray, *the human hand* only shall be sold to them, and the end of pestilence will ensue.

The reports a week ago that there would be no more trouble in the Samoan Islands probably emanated from that quarter of the political behemoth that announces from time to time the unparalleled prosperity of the country. About the time one of these announcements was made a big snow storm struck the Atlantic seaboard and 10,000 persons in a single city (Philadelphia) nearly perished for want of food and fuel. Now it comes about that United States and British gunboats have been bombarding the savages of Samoa and burning their villages. The destiny of American imperialism is making manifest. Meanwhile Senator (?) Hanna keeps tab on the workings of hired man McKinley's mind, and all is lovely on Jekyll Island.

BETWEEN CAESAR and JESUS

NOT ALL DERELICT.

To the Editor: In your denunciation of papers for not speaking out in condemnation of the treatment of Leroy Berrier do not include the Progressive Thought. Read the marked article enclosed—published last May—as quick as we heard of the affair. Fraternally,
 F. W. COTTON.

(The article alluded to is a ringing rebuke and does credit to the writer. We had not heretofore seen it.—Ed.)

 * DON'T FAIL *
 * To secure a copy of "The *
 * Busy Brownies" and "Samantha *
 * at Saratoga." These rare books *
 * are now cheerfully given away *
 * to every new yearly subscriber. *

VOICE OF THE PEOPLE

HOW THEY WOULD SPEND IT.

Editor Light of Truth: If I had \$5,000,000 I would do different from the most of those whose answers I saw in your paper. I suppose the most of them are poor, yet not one of them, as far as I have seen, have kept one dollar for themselves. If I had \$5,000,000 I would get from under this grinding poverty. I would build me a nice comfortable home the first thing. I would have comfortable buildings for my stock. I would give my wife plenty of money to furnish her home. I would help my poor relations so they would get a little sunshine in their lives. I would subscribe for Spiritualist papers and send them to people who did not want to take them, and the rest of the money I would invest so as to have an income to help the worthy poor.

H. P. DRYDEN.

Los Angeles, Cal.

I would use the \$5,000,000 this way: Would establish four colonies with \$4,000,000. One in the eastern, western and southern states, also one on the Pacific coast. Would have a convention organized of 20 or more of the best known writers and thinkers on social and colony questions, to discuss at length and determine by majority the best plans for the establishment and development of the colonies. A similar convention to meet yearly thereafter and alternately at the colonies for making such changes as experience might dictate. The conventions should be made up of both men and women and each member receive reasonable pay for services from the remaining \$1,000,000. Would deposit the same in a bank and have the balance, \$750,000, turn over to Bro. A. J. Weaver and the L. of T. for the establishment of a spiritual science and training school to prepare and equip teachers for the colonies and lecturers for the public.

C. H. LEWIS,

Elizabethtown, Tenn., March 18, '99.

Mr. Editor: There are none living today, I believe, who, if they had the fulcrum of power that attaches itself to wealth enlarged to \$5,000,000, would see the world's needs with just the same eyes they would if they were limited to \$500.

Therefore, how can anybody be sure he would have the same aspirations and desires for bettering the lives of his fellow kind and elevating them to some loftier ideal? I opine it would depend greatly upon the way a person obtained his power. If he took it by legal force as does the king, the priest, the landlord, the Jew, the judge or the "jack" neither his nor our conscience would permit him to squander his possessions on the vulgar public. But it is likely he would consult the God within, and whatever his environments had made would determine the manner of his conduct, i. e., the pugilist would seek to help the world with the attractions of the gymnasium, the theater and the bullfight; the artist would seek to preserve the goddess of grace and beauty; the Christian would strain his life to establish socialism; the statesman would bind or liberate his brethren according to the size of his soul; the vicious and inharmonious would assist the world with their intemperance, thus hastening their decay, to be succeeded by something better. And thus it is that each one has his day. On the stage of life a part to play. So I hope if I had one or five millions it would still be my

will to say that good is not mine but ours, consulting with my brothers concerning how it should be used.
J. H. STUBBS.

A RINGING REBUKE.

To the Editor: I seldom wield my pen in the interest of Spiritualism, believing there are others in our ranks more capable in defending the truth than I am.

I demonstrate my mediumship by healing and diagnosing in public, as many of our readers already know of the many remarkable cures I have made in many cities of the United States. I arrived in America from Australia March 17, '92, with credentials from Mr. W. H. Terry, editor of "The Harbinger of Light," published at Melbourne, and presented them to Mr. Day of the Banner of Light, as Mr. Colby was ill at the time. Ever since I became interested in Spiritualism, I have studied the phenomena in the minutest detail; therefore, I came to be as experienced in the various manifestations of psychic unfoldment as any one in the ranks of truth. For that reason I write this letter in the interest of all intelligent people who read your interesting journal and are seeking the truth.

What would we do without the phenomena, the tiny rap, the test, slate-writing between slates and the materialization circles, where we can converse with our loved ones, the dear father, mother, sister and brother, face to face? Without this Spiritualism would be like the fable of "Don Quixote" or the theological dogmas of the darkest ages. The first seance I ever attended in my life was at the home of Mr. Geo. Spriggs of Melbourne, the famous Cardiff medium, whom Mrs. Hardinge-Britton speaks of in her book, "The Nineteenth Century of Miracles." This medium never accepted pay for his dark seances or his materialization, preferring to earn a living by his ability to diagnose disease and prescribe botanical remedies, with which he made marvelous cures. Amongst many others who frequently sat in his dark circle were Juno Broun, Mr. Carsin and other prominent citizens of Melbourne. The seance room was locked. Many spirits walked around the room and talked to us. Fresh flowers were brought in the room, and afterwards we discovered that they were broken off the plants in the garden in the next yard and brought in. I next attended a materializing seance and saw the spirit "Zion" go around the circle lifting people on their chairs, while the spirit "Jordel" wrote letters outside the cabinet for ten minutes at a time. None of these spirits resembled the medium in shape or manner. On arriving in this country I investigated this much discussed phenomenon. Who that has reasoning powers can dispute the facts demonstrated by Mrs. M. E. Williams of New York city? I have had over 100 experiences with the control, Mr. Frank Cushman, Mr. Holland, Bright Eyes, Carey Sisters and thousands of others from this cabinet. While sitting in a seance Mr. Cushman called me to the cabinet and said he was going to prove materialization to be a fact. He called me to the cabinet, walked out in the middle of the room in a good light, before all the sitters, and said: "Dr., there is no death; as I live, so will you all," and as he finished speaking he dematerialized in full view of all. Who with eyes can dispute "Grannie Brooks," who comes through Mrs. Moss's cabinet, besides "Jack," "Lilly Wallace" and many others who materialized in full gas light on one special occasion. Remember, dear readers, I am dealing with facts, and not the individuality of mediums.

Mr. Concannon gave me a seance in my home in 59th street, New York city, to 25 friends, all skeptics, the medium desiring the strictest test conditions. We removed his clothing for another suit, sewed his sleeves and trousers to the chair, placed his bare feet in a pan of flour and filled his hands with rice. The carpet on the floor was bright red. Under these conditions we had three spirits materialize at the same time, indisputable evidence that materialization is a fact.

I have had undeniable evidence from Mrs. Aber Jackman's cabinet of materialization, and painting on porcelain between locked slates. I know many persons who do not believe these facts even under scientific investigation. I do not think they will leave a heritage behind. Mrs. Aber Jackman should be given a chance to vindicate herself to the public. What are half a dozen opinions who are prejudiced against this medium, alongside of truth? If Mrs. Jackman would only remember the golden rule, Do unto others as you would wish to be done by, she would find it a good enough religion to stand by.

My dear editor and readers of the Light of Truth, I will explain why I am writing this letter. On Sunday, the 12th of March, at Hegia hall, Ogden avenue, Chicago, a Miss Thomas gave a lecture entitled, "Is Modern Materialization True?" This meeting call themselves "Christian Spiritualists." I should call them anti-Spiritualists, judging by the applause I received in five minutes' speaking. I do not think they all agreed with Miss Thomas. The speaker in a fine display of would-be sarcasm replied by stating that she would give what inspiration she received on the subject. I will repeat part of her lecture.

She said: Modern materialization began with Jesus Christ. He said, I come not of flesh and blood. Yet Jesus sat and ate at supper with his disciples. Now, she continued, materialized spirits come out with flesh and blood, and mediums rob and steal, naming a large number who are neither mediums nor Spiritualists, substantiating as evidence that modern materialization today is not true. She continued by saying: I don't care if you like my remarks or not. Many people left the meeting perfectly disgusted. I sincerely trust Miss Thomas will study the laws of psychic phenomena.

Again she said: "If these materializing mediums can give real phenomena, why do they hire a \$200 lawyer to defend them in a court of justice? Instead, they should materialize a spirit in the presence of the judge." You can readily understand the calibre of the woman by her last statement. On the same platform a noted medium endeavored to give spirit messages. What could you expect but influences from the lowest depths in place of the angel world. I could not resist giving vent to my feelings of disgust. During my five minutes' talk an effort was made to prevent me speaking, but when the influences around me speak they overcome all obstacles in defense of truth. The speaker asked, why don't I heal by a touch, as Jesus did? I don't know what Jesus did, but I know what I do every day. Last summer, in Library hall, Lily Dale camp, in the presence of a crowded audience, Mr. George Brooks being chairman, for a benefit for an unfortunate sister, I contributed to the entertainment by treating a Mrs. Sherman of North Collins, N. Y., who was assisted by her husband and friends to the platform on crutches. In five minutes the lady walked up and down the platform, down the stairs unaided by any one, carrying her crutches in her hands. The first

Sunday I was in Chicago I was invited to demonstrate my power in Masonic Home Temple, on Forest avenue. A Mrs. Clark of Wentworth avenue came forward on crutches. She stated that without them she had been unable to walk for 23 years. In five minutes' treatment she ran through the hall and down four flights of stairs to the street, crying as if she had lost her mind, "Thank God, I can walk again."

As you are already familiar with my work, and one who is determined to give evidence of truth, I will say in order to conform with the medical laws I have been studying for the last five years anatomy, physiology and improved science of medicine. At last I have graduated under the able tuition of Dr. Geo. Dutton, A. B., of Dutton College, Chicago.

When in New York city I received a letter stating I had done more for your paper than any other medium or healer in New York state, and I still continue for the Light of Truth. Yours fraternally,

LOUIS H. FREEDMAN, M. D.
Chicago, Ill.

SPIRITUALIZED POLITICS.

(By A. K. Venning.)

The grandest word in the English language, qualifying the one that has come to mean all that is low and mean and despicable! Is it possible, I wonder, to vitalize the dead and rotten corpse of politics and raise it incorruptible—spiritualized.

All the higher powers of nature are spiritual. Spiritual laws govern all the spheres, far higher states of being than that we know on the earth plane; and, yet, man in his relations to man utterly ignores all spiritual laws in the everyday life of this world.

It seems to me that there are some errors underlying the theory of government that should be exposed, and some ideals that should be held before the eyes of the people by all advanced papers of the day.

The first and grossest error is that all men are born equal. There is no occasion to refute this here; it is self-evidently false. In the spirit spheres, with their accumulated myriads of inhabitants, there are no two exactly equal.

From this error springs the curiously irrational assumption of the anarchists that the overturning of society and redistribution of the spoils would reverse the actual state of things and put the lower classes where the higher now are and vice versa. Should there be an equal distribution of property tomorrow, what good would it do the lower classes, except to still further lower them in the majority of cases? In this connection I do not mean by the lower classes those that are reduced to the lower strata of society by the inevitable working of the present competitive system, but those hereditary vicious and ignorant. If the lower classes wish to become equal to the higher, there is only one way to accomplish the work; let them educate themselves and discipline and refine their moral and intellectual natures, and become worthy and they will rise necessarily. But education and discipline will certainly not equalize them, but differentiate them.

Another error that is widespread nowadays is the idea that an unlimited extension of the franchise is a panacea for all the ills of the body politic. One consequence of which is that there is a growing body of fifth rate politicians all over the country spending the greater part of their time in talk on subjects they know very little about. They would be much better employed

in minding their own affairs, studying to improve their minds and trying to make the world a little better for their having lived in it.

The question often asked, "Should the majority govern?" is simple enough to answer. It depends upon what the majority consists of. Suppose there were a community of 100 people—10 honest educated men and 90 uneducated blackguards—ought the majority to rule?

A man who allows his lower nature to rule his higher will come to mortal grief sooner or later, and the same is true of nations. Government should be from the top, not from the bottom. Education, moral and intellectual, should form the basis of qualification in a voter; and until such is the case politics can lead to nothing in the way of improvement. Government by majority is certainly not the highest ideal, all majorities by their very nature lagging far behind the most progressed thought of the day.

Let each one live up to his highest ideal in every way, politically and socially, and a beginning will have been made towards a better state of things.

The right of the individual to vote in respect to the government of his fellow-countrymen is another fallacy. A man has no right to rule others until he can rule himself. What right have such people that all the large towns are full of, whose sole object in life is their own self-indulgence in evil appetites and helping to lead others along the same path; what right have such people to participate in the government of their fellows?

The so-called sacred right of voting is sentimental bosh! If such men are entitled to a vote, then the honest, honest man, filling a responsible position, is entitled to 50 votes; or as for the will restore the equilibrium of the world with good. Government by an illiterate mob is the worst conceivable, the principal evil of which shows itself unmistakably in converting liberty into license.

People of any education know that the essence of liberty is restraint; that there can be no true liberty unless the rights of others are fully acknowledged and respected.

Further, the existing form of government is of very little consequence; the happiness and prosperity of a people depend upon themselves. A law abiding people with too much spirit to stand any nonsense will be well governed, whatever form their actual government may take. This was shown years ago by Macaulay.

Does any one think that the spirit world is a democracy? Assuredly not. The spirit spheres are aristocracies, the title to each one's rank being worth; the greater one's worthiness the more one's influence on those below. Does not this sound like common sense and accord with what we know of the spheres? Everything there goes on harmoniously, the governed well knowing in their hearts that they are nobly governed, and so trouble no more about it; thus having plenty of opportunity to use their minds on more fertile subjects.

In this country politics has reached such a state of degradation that few decent people will have anything to do with it; while those who have no right to meddle with it use it as a means of their own selfish advancement; thus reversing the spiritual law.

Now for the ideals that should be kept in view by an enlightened people.

First of all, competition has to be gotten rid of, root and branch, nothing of any lasting moment can be done until altruism takes the place of selfishness.

The accumulation of private property beyond a fixed limit forbidden.

All property at death to pass to the government.

All children to be educated and have fixed allowances, according to age, for their maintenance, from government. Each one's own earnings after maturity to be for his own use, of course, in addition, until the limit is reached.

Every one thus starting fairly and with equal opportunities, the noblemen, those fitted to and capable of outshining their fellows in morality and intellectual capacity, will rise, and the incompetent will sink.

Will these ideas be stigmatized as the rankest heresy by the American people today?

They are, nevertheless, based on spiritual truth.

They will be found set forth fully elaborated and far better than anything I can hope to do, in the political works of John Ruskin, the great intuitive truth seeker of the age. A man whose thoughts are a century before his time and whose writings ought to be read and appreciated far more than they actually are. His works are generally classed as impracticable sentimentalism, simply because he puts morality above utilitarianism. But no Spiritualist can doubt for a moment that the moral faculties are supreme in the human character.

Intellect without morality may be knowledge, but with morality added it is wisdom.

"The heart is wiser than the intellect," wrote the poet.

Any one with the slightest intuitive power must acknowledge that John Ruskin's writings are based on truth, the search for which, along certain lines, has been the work of his life, and that he is a true Spiritualist, although the glad light of our knowledge may not have reached him. The gist of all his teachings is that goodness, love and truth are the foundation stones of all that is eternal and of life; from the highest art to shoe-blackening. No work is of any good that is not based on a good and true motive.

If these remarks lead any of your readers to study his works, they will not have been written in vain.

Government by the elect of competent few instead of the incompetent many.

Co-operation in the place of competition.

Altruism in the place of selfishness.

When these are accomplished facts, politics will be spiritualized, and when wrought out in the daily life and practice, mankind will begin to march upwards with giant strides.

I add a quotation from one of John Ruskin's lectures at Oxford, which is so appropriate to the new responsibilities devolving upon the people of this country that I can not resist giving it to your readers, in the hope that it may bear fruit. After referring to the unchanging principles of nature and art, he goes on:

"And if I succeed in convincing you what these principles are, there are many practical consequences which you may deduce from them, if ever you find yourselves, as young Englishmen are often likely to find themselves, in authority over foreign tribes of peculiar and limited capacities.

"Be assured that you can no more drag or compress men into perfection than you can drag or compress plants. If ever you find yourselves set in positions of authority and are entrusted to determine modes of education, ascertain first what the people you would teach have been in the habit of doing and encourage them to do that better.

"Set no other excellence before their eyes; disturb none of their reverence for the past; do not think yourselves bound to dispel their ignorance or to contradict their superstitions; teach

THE NEW METHOD OF BLOOD PURIFYING.

What the New Discovery in Medical Science Has Accomplished.

The Prompt Way to Cure Yourself When Symptoms Show That Your Blood is Out of Order.

THE EMINENT SPECIALIST'S FREE OFFER TO ALL READERS OF "THE LIGHT OF TRUTH."

For a great many years it has been the custom for sick people to say: "My blood is out of order. It needs purifying. I feel all used up. My skin needs clearing. My brain feels tired."

They are right, but do they act right?

They generally go and get a laxative (bowel-cleaner) to purify their blood.

Does their blood run through their bowels?

Science has today furnished proofs that all the purifying that your blood needs, in fact, all that can be done, must be done by your kidneys.

All the blood in your body passes through your kidneys once every three minutes.

The kidneys strain or filter out the impurities in the blood—that is their work.

Purifying your blood is not a question of taking a laxative or physic.

Does your blood run through your bowels?

What the bowel-cleaner does is to throw out the poisons confined in your bowels ready for absorption into your blood, but the poisons which are already in your blood, causing your present sickness, it leaves there.

There is no other way of purifying your blood except by means of your kidneys.

That is why bowel-cleaners fail to do their work—they fail to help the kidneys.

When you are sick, then, no matter what you think the name of your disease is, the first thing you should do is to afford aid to your kidneys by using Dr. Kilmer's Swamp-Root, the great Kidney Remedy.

In taking Swamp-Root you afford natural help to nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is

known to medical science.

Dr. Kilmer, the eminent physician and specialist, has attained a far-famed reputation through the discovery and marvelous success of Swamp-Root in purifying the blood, and thereby curing chronic and dangerous diseases, caused by sick kidneys, of which some of the symptoms are given below.

Pain or dull ache in the back or head, rheumatism, neuralgia, nervousness, dizziness, irregular heart, sleeplessness, sallow complexion, pimples, blotches, skin troubles, dropsy, irritability, loss of ambition, obliged to pass water often during the day, and to get up many times at night, and all forms of kidney, bladder and uric acid troubles.

Swamp-Root is sold by all dealers, in fifty-cent or one dollar bottles. Make a note of the name, SWAMP-ROOT. Dr. Kilmer's Swamp-Root, and remember it is prepared only by Dr. Kilmer & Company, Binghamton, N. Y.

The great discovery, Swamp-Root, has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief, and has proved so successful in every case that a special arrangement has been made by which all readers of the "Light of Truth" who have not already tried it, may have a sample bottle sent absolutely free by mail, post-paid. Also a book telling more about Swamp-Root and containing some of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact, their very lives, to the wonderful curative properties of Swamp-Root. Be sure and mention Columbus "Light of Truth" when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

AN EASY EXPERIMENT.

The public is a gentle joy
To any crafty man;
Just fix it up some little toy
As simple as you can,
Then to its operations join
A mystery profound,
And we will gladly pay our coin
To see the wheels go 'round.

Don't waste your time on useful things
To benefit your race;
Procure a lot of cogs and strings
And set them into place,
And men will come from miles away,
Your praises they will sound,
And cheerfully their money pay
To see the wheels go 'round.

'Tis not required that you shall know
Mechanics and the like;
If into statesmanship you go
Success you'll often strike
By fitting empty phrases in
And letting noise abound,
And making people pay their tin
To see the wheels go 'round.

—Washington Star.

The oldest love letter in the world is in the British Museum. It is a proposal of marriage for the hand of an Egyptian princess, and it was made 3,500 years ago. It is in the form of an inscribed brick.

CORRESPONDENCE

THE FIELD AT A GLANCE.

Oscar A. Edgerly has been laboring in Montreal, Quebec.

The Spiritual Temple at Ft. Worth, Tex., is rapidly nearing completion.

F. Corden White has been laboring in Bradford, Pa. He is now in Grand Rapids, Mich.

Mrs. Clara Field Conant and Mrs. C. Fannie Allyn have been speaking of late in Daytona, Florida.

Mrs. Lillie A. Prentiss of Lynn, Mass., has engagements for April in Lawrence, Fitchburg and Waltham, Mass.

E. W. Sprague and wife have been reengaged by the Independent Christian church of Alliance, Ohio, for April and May.

Frank T. Ripley and Mrs. Hamilton Gill conducted services in Chicago at the Church of the Spiritual Alliance on the 26th ult.

Lyman C. Howe lectured at Geneva, O., last Sunday. The meeting was a memorial service in the forenoon and anniversary in the evening.

The Christian Spiritual Union of New York city holds meetings every Sunday at 3 p. m. in Lyric hall, 723 Sixth avenue, near 42nd street.

E. J. Bowtell desires engagements with societies and camp meetings. Home address for the future, 29 Home avenue, Mt. Pleasant, Providence, R. I.

The Helping Hand will hold a spiritual feast April 22-23, in G. A. R. hall, Saginaw street, Flint, Mich. Speakers, D. P. Dewey, Dr. A. B. Spinney, Mrs. Helen Parker, Mrs. Martha E. Root and others.

The Spiritual and Ethical society of New York city, Mrs. Helen Temple Brigham, speaker, has removed to 744 Lexington avenue, one door above 59th street. Services every Sunday at 11 a. m. and 8 p. m.

Wanted—A materializing medium; also an independent slate writer; must come with good reference. Address H. B. Van Voorhis, President First State Spiritualist society, Topeka, Kansas, 323 Kansas avenue.

On and after Easter Sunday, April 2, 1899, the Church of the Soul will hold regular services in Kimball hall, 243 Wabash avenue, Chicago, Ill., at 11 a. m. Sunday school in the same place at 9:45 a. m. Mrs. C. L. V. Richmond, pastor.

The Arthur Hodges Spiritual society of Lynn, Mass., celebrated the fifty-first anniversary of Spiritualism on the 26th ult., Mrs. Dr. M. C. Chase delivering the anniversary address. Music by the colored jubilee singers of Boston, Prof. J. B. Tyler and wife and others.

Mrs. Anna E. Thomas gave the anniversary address and spirit messages at Army and Navy hall, Cleveland, O., 580 people in attendance. Mrs. Thomas' work is reported as being most excellent and great enthusiasm aroused. She was tendered a unanimous vote of thanks.

Mrs. S. Augusta Armstrong will attend a meeting of the directors of Central New York camp at Freeville, N. Y., next week, at which time will be arranged the program for the next season's campmeeting, which we hope to make second to none in the state or out of it.—Corr.

The First Spiritualist Church of Columbus celebrated the 51st anniversary last Sunday evening with appropriate services, Mrs. Josie Folsom occupying the rostrum. A large audience was in attendance. Mr. and Mrs. Folsom

began their month's engagement under favorable auspices.

Mrs. Steelman Mitchell closes a three months' engagement at Chattanooga, Tenn., April 9th. Goes to Kingston for last three Sundays of April. Would be pleased to go east or north for May and June. Letters will reach her at all times addressed to her home, Hartzell avenue, N. Evanston, Ill.

Prof. D. C. Seymour writes: During the past season I have given a course of illustrated lectures of four to six in each place, as follows: Florence, Stanwood, La Connor, Anacortes, Wooley and Snohomish, all in Washington; also two lectures in Seattle, one on "Clairvoyance: Its Past, Present and Future;" one on "Human Brains Has Been the Birthplace of All the Gods." These lectures drew full houses and created much comment.

Dr. Gebauer of Atlanta, Ga., writes: Our organization, Church of Spiritual Unfoldment, celebrated 51st anniversary March 26th. We had a very large attendance, the seating capacity (350) of our hall was taxed to the utmost, and we all enjoyed the services. Mrs. Gebauer's address was very good, also the poem, and her tests were excellent, and all recognized. Mr. Starr Williams' remarks were well delivered and his messages were good. Our meetings have been very well attended, having a full house nearly at all times, so the good work continues.

Mr. Charles D. Howell, Ph. D., LL.D., and Mrs. Mabel Aber Jackman, have organized the Alpha Philosophical society in Chicago, and will hold meetings in the Auditorium at 621 North Clark street, in Chicago, commencing next Sunday evening. Among the features of the meetings, beside the teaching of philosophy of life, will be a lecture from the rostrum by a materialized spirit who has been in spirit life for about 250 years—Sir Richard Blackmore, who is the guide and cabinet chemist of Mrs. Jackman. Slate writing and spirit pictures through the mediumship of Mrs. Jackman will also be given.

Louisa Tuttle, Cor. Sec., writes: The Spiritual and Ethical society of the city of New York will celebrate the 51st anniversary of Modern Spiritualism on Sunday, April 9th, at 2:30 p. m. An unusually fine program has been arranged, and that is saying much, for this society is noted for fine programs and for unique entertainments. We are in a flourishing condition and perfect harmony prevails among us. We will work together with one aim, viz: the success of our little society, which is doing a most necessary work in New York. It fills a niche that no other society could fill, and our work is among the newly awakened. Mrs. Brigham, our standard bearer, with her gentle persuasiveness, is just in the right place, and we expect to grow and flourish till our little hall will be too small for us.

The third session of the Spiritualist Training School at Maple Dell camp grounds, Mantua Station, Ohio, opens May 30 and closes July 14, 1899. Course of study: Higher Criticism, Bible Exegesis and Parliamentary Law, Moses Hull; Oratory, Voice and Physical Culture, Exercises in Expression, Mrs. Alfarata Jahnke; Philology, Rhetoric, Composition and Logic, A. J. Weaver, A. B.; Psychic lessons, Study and Development of Mediumship, Prof. D. M. King; Juvenile Department and Physical Culture, Mattie E. Hull. Tuition for the term, \$5. Room rent for the term, 50 cents. Board at hotel on grounds per week (20 meals), \$2.13. Cost of books (to be had on grounds), from \$1.50 to \$2.50. The object of the school is to train for public speaking, writing and thinking. For further information write: Moses Hull, Presi-

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The Editor of the "Nonconformist," Mr. C. Vincent, is one of the "Vincent Boys" who made the first hot fight for reform in Kansas in the latter eighties and early nineties. His face was included in the group of earnest reformers pictured in "Imperiled Republic" that appeared in these columns in the early winter. The "Nonconformist" has a circulation in forty-five States and Territories. Price \$1 a year. Send for sample copy.

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dent, 359 Normal avenue, Buffalo, N. Y., or A. J. Weaver, Superintendent, Old Orchard, Maine.

Mrs. M. R. Alter, Secy., writes: The Spiritual Psychological Research society of Watseka, Ills., have just closed a series of meetings and lectures, talks, readings and one fire test, through the mediumship of the Rev. Isa Wilson-Kayner of Chicago. This gifted medium first came to us the week before Christmas and held several meetings in the different homes of Spiritualist

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(Formerly New York College of Magnetism). The students of this college represent four continents, and half of them are physicians, medical professors, or clergymen. Hudson Tuttle, the well-known author, calls this college "An institute of refined therapeutics, which is fast becoming of world-wide fame, and attracting students from many countries. It builds on exact science, and includes the magnetic, electric, chemical, solar, and spiritual forces which underlie every thing. Its course can be taken at home, and a diploma conferring the title of D. M. (Doctor of Magnetism) granted. Dr. Babbitt is author of several books on the subject.

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"LICHSTRAHLLEN."

(RAYS OF LIGHT.)

Die einzige deutsche Zeitschrift fuer Spiritualismus und Occultismus in den Ver. Staaten. Jahresabonnement \$1.00; erscheint woechenentlich. Prebenummern gern versandt. Zum Abonnement ladet freudlichst ein.

Max. Gentzke, West Point, Neb.

residents, creating such strong interest among strangers, as well as our society, that she was engaged to return the last week in January, and with increasing interest closed last Friday evening, March 20th. Her good work here resulted in our Spiritualists organizing themselves as a chartered society under the National Spiritualist association, with dedicatory ceremonies in our newly fitted up hall; also ordination service under the N. S. A., to Mrs. Margaret E. Skeels of Onarga, Ill. Mrs. Skeels was duly installed as our local pastor and medium for the coming year.

The venerable Mrs. Sara Anthony Burtis of Rochester, N. Y., writes: I was rejoiced that Brother Stebbins furnished to the Light of Truth a copy of the lecture given through the mediumship of J. W. Seaver by the "Nazarene" at Lockport—being secretary of that society (founded by J. W. Seaver) for 12 years, and requested to send a copy to the Banner of Light, which was done, but it never appeared therein. It produced a great sensation in Lockport when the report in papers there was published to the public, so reverent were the Spiritualists. But how bold we have grown in the dawning of the true light upon us. Your paper gives us the radiant gleams of Light in every page thereof, and vastly more yet awaiting to be given as opportunity makes the way. But the wrongs in society to be brought to the front are numerous, and need to be emblazoned forth in their true light that the world may flourish and reform. We can not do without the Light of Truth.

Louis Marnitz writes: Sunday evening, the 26th ult., a grand entertainment was held in Flynn's hall by the Church of Unity, northeast corner Robey and North avenue, Chicago. It was the occasion of the 51st anniversary of the Spiritualist movement. The hall was packed from front to the rear and standing room was at a premium, showing that the large hall was only too small to hold the anxious seekers for the truth. The audience appreciated very much the different songs and recitations, and especially the tests received by them from Max Hoffman, pastor of the church. Mrs. M. C. Mann, the able exponent of Spiritualism, was at her best. Mrs. J. King fairly outdone herself with the loving spirit messages given to the friends from their loved ones gone before. This church is one of the most popular Spiritual churches in Chicago, and all Spiritualists ought to be proud of such a temple and also of the true and honest medium that Mr. Max Hoffman has proved himself to be.

APRIL LADIES' HOME JOURNAL.

"Easter in the Church," picturing some churches most artistically decorated for Easter, appropriately opens the April Ladies' Home Journal. "Easter Morn in a Colored Convent" and "Easter Monday's Egg-Rolling in the President's Big Yard," though differing widely, are also timely and interesting. A notable special feature recounts the eccentric and dazzling career of "The Magnificent 'Madam' Rush," the most famous social leader of her day, and another portrays "The Life of a Japanese Girl." Three articles of peculiar interest are entitled "How to Be Pretty Though Plain," "About Men," emphasizing the evils of flirting, and "What it Means to Be a Housewife," showing the demands and requirements of the vocation.

Edward Bok editorially writes to the girl who seeks "higher education," and can not go to college, and upon the housewife's work. The fiction of the number includes the opening chapters of Mrs. Charles Terry Collins' new serial, "A College Courtship," the conclusion of "The Jamesons in the country," and a short story by Ellen Douglas Deland, "The Girl on the Boston Express."

THE REAL ISSUE—By Moses Hull. An argument on political and industrial economy. 25 cents.

THE BETTER WAY—An Occult Story, by H. McL. Shephard Wolf. 25 cents.

ATTENTION OF MICHIGAN VOTERS.

In the case of the People v. Elmer, Judge Grant of the Michigan supreme court handed down an opinion stating that any one believing that a person possessed the power to forecast future events or has the power of mediumship, clairvoyance, healer or such, is a lunatic. Using his own words, quoted from an English case, Penny v. Hanson, 16 Cox, Cr. Case 175: "No person who was not a lunatic could believe he (the respondent) possessed such power." This language is especially applicable to this case." The respondent in the Michigan case advertised himself as a "clairvoyant," "trance medium," "magnetic healer," and "clairvoyant physician." Judge Grant is asking the people of Michigan to re-elect him to that highest gift in their power, and which gift he has so shamefully abused by his narrow and petty prejudices. If you are a lunatic see that your vote counts him out, so that he will not be able to give Spiritualism another blow. He has hit Spiritualism hard every time he has had a chance. We must put a stop to such work. Now is the time. Yours for justice,

G. L. OTTMAR.

PROPHECIES FULFILLED.

California suffered greatly last year from lack of rain—another dry year would have been calamitous.

I have been in frequent communication with my friend, President Abraham Lincoln, and before the beginning of the year he assured me we should have abundant rains this year, saying, "that is easy to prophesy." Afterward W. Irving Bishop, the famous mind-reader, who was dissected by the doctors when in a deep trance (who escaped punishment) came to Mr. Lynn and made a similar prediction very positively, saying there would be a great abundance of rain, though it might not come as soon as the people wished. Now in the middle of March the predictions are fulfilled by copious rains that revive business prospects.

Mr. Bishop also made some very positive predictions for my family (in my absence) of which we had no expectation, but this month seems to be bringing their fulfillment. They were based upon the plans of our spirit friends of which we had no knowledge then.

JOS. RODES BUCHANAN.

San Jose, March 22.

TESTIMONIAL.

Mrs. Dr. Dobson-Barker:

Dear Doctor—My little girl, five years old, was sick two and one-half years with spinal and other troubles. We had her treated by some of the best doctors in the country. They kept her in a plaster paris vest, which only gave temporary relief. She laid in bed five months, could not walk or move, had to be carried around.

I heard of your wonderful medicine and sent for a treatment; she began to improve, and at the end of the second month she could walk some. After taking four months' treatment she is gaining in strength and health every day. I can freely and truthfully say you have saved our child's life, for which we are ever your grateful friends.

Sincerely,

Mr. S. Settrim.

Mrs. C. Settrim.

We take pleasure in saying that we believe Mrs. Dr. Dobson-Barker to be the greatest healing medium now before the public. She is always prompt and reliable and can be depended on at all times. See her advertisement in this paper. If in ill health it will be to your interest to consult her.—Dawning Light, San Antonio, Tex.—(Adv.)

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COUNTRY CHILDREN.

Little fresh violets,
Born in the wildwood;
Sweetly illustrating
Innocent childhood!
Shy as the antelope—
Brown as a berry—
Free as the mountain air—
Romping and merry!

Blue eyes and hazel eyes
Peep from the hedges,
Shaded by sun-bonnets
Frayed at the edges!
Up in the apple trees,
Heedless of danger,
Manhood in embryo
Stares at the stranger!

Out in the hilly patch,
Seeking for berries—
Under the orchard tree,
Feasting on cherries—
Tramping the clover-blooms
Down 'mong the grasses,
No voice to hinder them—
Dear lads and lasses!

Dear little innocents,
Born in the wildwood;
Oh, that all little ones
Had such a childhood!
God's blue spread over them—
God's green beneath them;
No sweeter heritage
Could we bequeath them!

—Anonymous.

THE WOOD VIOLET'S LETTER.

For Lyceum Little Girls.

"The tiniest flower, the smallest leaf
tells its story, writes its history and all
Nature is attuned to divine harmonies
of song and praise."—Leo.

"Tongues in the trees, books in the
running brooks, sermons in stones, and
good in everything."—Shakespeare.

By Sylvanus Lyon.

"Oh, Grandpa, see my beauties for
you—spring flowers—four sweet white
violets. I found them growing close
under the old oak stump, near the
brooklet—in our woods."

Of course I accepted the gift as a
good omen—of love from little boy
Howard. Thanking him for his search
and kind offering I caressed the beau-
ties. I love flowers—pray, who does
not? They are heaven's tokens of God's
loving kindness, and they so rejoice the
hearts of little children and make the
dwellers of the slums very happy.

And now, prizing my little Pine Or-
chard flowers, they seemed to say, "Oh,
no, not thus miserly—for we can re-
joice some little girl, who never sees
violets grow—has no wood rambles—
has not listened to the brook's melody
or spring birds' carols of love. Our
mission is to bless and cheer, and most
of all in desert places."

And then it was so funny; the vio-
lets seemed to hint, "You must write
the little girl our letter."

But (not so fast) I must first picture
my four violets, tell some little of their
history; for flowers—and grasses—and
all Nature has lives, and lessons for
all—if we could only read aright.

One of the four tiny gifts was purest
white, each petal perfect and beautiful
—oh, such a choice wild beauty flower.
The second was just a wee bit tinged
yellow. I suppose, snuggling too close
to the old oak stump thus soiled from
its influence. The third violet was yet

folded—waiting like some fair one for
sun kisses to call it forth to beauty.
And the last (fourth violet) alas! it was
stained, one leaf blackened and the
next all black. It said weeping: "The
naughty adders' tooth touch had
wounded it," and only once feeling its
thorn.

And now, after their story, they
promised to write quickly their letter
to the little girl—and all good children.

The first violet whispered gladly:
"Oh, tell her of summer's coming with
cheer and happiness—of the glad sun-
shine, battling old winter away; of the
sweet brooklet and merry songsters,
and best of all of heaven and the an-
gels' loving guidance. If these so good
and tender to us little violets—all alone
in the dark woods—will they not care
for and love all good little girls?"

And the second violet looked so
sweetly, saying: "Yes, and if we little
wood flowers are protected and per-
fected to our life of use and beauty,
amid storms and cold, should the lit-
tle girl question or fear, doubt or re-
pine; not trying for love, but praying
to give it, and thus receive of its four-
fold blessing. And like the little vio-
lets should she not seek the Father's
love to fill her heart's desires, grow-
ing to perfection?"

And last the poor wounded violet
signed: "Oh, tell her of my story and
blight, expecting full blooming, the
vile adder's tooth simple touch so
marred my beauty forever. Try as
I would, night and day, courting nice
sunbeams, the dew would not perfect
or the raindrop wash my stain away."

"The little girl must care and pray,
seeking, fearing lest some evil influ-
ence harms or a sorrow blight comes
which, like the poison flower, may
wound and kill her life of beauty and
use."

"And will she?" sighed the poor lit-
tle wounded violet.

And then together the four tiny
wood flowers whispered (in their lan-
guage of sweetness):

"Yes, write it as a lesson to teach
all little girls of life and duty—heav-
en and God, for life is love, and like
the flowers, its chief end is to grow
beautiful and good."

Van Wert, O., March 11, '99.

I have read many interesting arti-
cles from the Light of Truth. My
mamma takes the paper and likes it
very much.

I am proud to say that I have been
cured of nervousness by Drs. from the
other side of life. I am a schoolgirl,
and love to go to school. I have a
very nice teacher. I read books and
mamma tells me lovely stories of the
unseen land. I have two sisters and
many friends there already. O how
beautiful it is to think that your
friends do want to help you! Good by.
NEONTO DULL, age 14.

That is right, Neonto, always give
credit where it is due. How nice it
must be to have a mamma that can
tell you such beautiful stories. Can
you not repeat some of them for us?

Ethel's letter as well as others will
appear later.



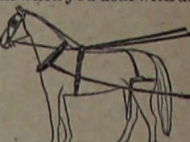
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GENUINE, YET FRAUDULENT.

Years ago, in San Francisco, Emma Hardinge Britton said: "If there is fraud, it is the medium, never the spirits." I can not agree with that statement. I fully believe that in many cases of what is called fraud, the manifestation is genuine so far as the fact of its being the product of spirits, and yet a fraud upon human credulity. Spirit doctors, spirit artists and others come to continue their earth work, and why not spirit actors?

We, as Spiritualists, know that such a judgment day as Christians teach is not possible. The "sheep" on the right hand of a personal god and the "goats" on the left hand. Think of the billions! How near could they come to the throne to be judged, to be condemned or rewarded?

And yet more than one natural clairvoyant has seen this judgment scene portrayed and has accepted Christ Jesus as a savior from this terrible judgment condemnation. How is this to be accounted for unless portrayed by spirit actors in order to gain souls to Jesus.

There is no other religion so aggressive as that of the Christian. They claim the whole world, and there is nothing that can promise any success but it will be tried on the spirit, as well as on the mortal side of life.

Spiritualism is undermining all this and something must be done. The phenomena are what they most dread, and they will move heaven and earth to destroy this evidence that their ancient "miracles," so-called, are not evidence that God gave them direct to enforce his commands.

The phenomena of today are much more perfect, but not half so reliable as forty years ago. For a time after the advent of the "Rochester knockings" church power, seen and unseen, acted toward the suppression of this modern light. Finding that it could not be done, the next move was to take charge of and prevent, deceive. Has not this been the history of church effort for ages? Most certainly it has.

I note what is said of Mabel Aber Jackman and Mrs. Freitag. I do not know Mrs. Jackman, but I have seen Mrs. Freitag, and I give it as my decided opinion that she would not deliberately deceive, but it is a well established axiom that the strongest force that can be brought to bear always rules. It is not a question of morals but of power. It is also an accepted fact that we draw to ourselves, when we undertake to do or to discover anything, spirits that are in sympathy with that purpose.

Now mark. I say again I do not believe Mrs. Maud Freitag would deliberately perpetrate fraud, but I do believe that if she were placed between two forces, the one believing in her honesty and the other believing her a fraud, if the latter had the greater psychic power, she would be controlled by it, and thus unwittingly or unconsciously deceive. And she is not the only one who seems both true and false, as circumstances determine.

I know that many will say that if honest, their guides, their spirit friends can protect them. Not unless they can control the surrounding conditions. There is a great deal of meaning in the old saying, if you want God's protection you must keep on God's ground, and when I hear an entranced or controlled medium say from the platform that Jesus was the grandest medium that ever lived, I know they are in the atmosphere, or under the control of, those who would give Jesus the lead even if they can not assent his godship. And the questions sent up to be answered were, "What did Jesus mean," etc., together

with like questions in reference to some other Bible text or prophecy.

Jesus lived 1,800 years ago, if he lived at all. Millions have gone over since, and those who accept him as Master are the ones to tell what he meant if any one can, and such questions naturally draw such spirits—spirits who will destroy Spiritualism if they can. Is it any wonder that the medium of whom such questions are asked should sometimes be controlled to deceive?

What difference does it make what Jesus meant? He would naturally speak from the standpoint of his age and time, conditions so different from what they are now, that it is not possible to get the bearings of much that he said. Why not ask practical questions, such as pertain to this age and time? By thus doing practical, humanitarian spirits would be drawn to us—would help us to investigate the problems that confront those of this age and time. Yes, why not?

That some of those who have been named as frauds—some of those mediums (for they are mediums notwithstanding), are deliberate frauds at times, I am fully satisfied, but Maud Freitag is not one of that class. It is not so much a question of spirits as of what kind of spirits. A medium who has little moral development does not care, so that the dollars come into his pockets, and those Spiritualists who prize mediumship above moral character are as much to blame as the mediums themselves. We must stop worshipping mediumship as such.

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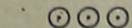
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NEWS OF THE WEEK

Brigadier General D. W. Flagler, chief of ordnance, U. S. A., is dead.

Ex-Secretary of State John Sherman is again at his home in Washington.

Thirty thousand Spanish reserves called out and it is probable that there will be a Carlist uprising.

The American Woollen company, with a capitalization of \$65,000,000, was incorporated at Trenton, N. J.

The worst snow storm of the season, and for many years, raged over Missouri, Iowa and Western Illinois last week.

The supreme court of Indiana held that if a man marries a woman who is indebted to him, the marriage discharges the debt.

It is reported that Great Britain, Germany and the United States are in perfect harmony in the matter of slaughtering the Samoans and desolating their land.

German-Americans in Chicago made a strong protest against Anglo-American alliance, and averred that Americans were descended from all European nationalities.

Governor General Brooke has almost made up his mind to send the \$3,000,000 back to the United States if the Cuban military assembly does not give up the army rous.

A mass of rock estimated to weigh over 100,000 tons fell from the cliff to the buildings of the Buttery whirlpool rapids elevator and the tracks of the Gorge railway at Niagara Falls.

John D. Rockefeller has notified the trustees of Denison university at Granville, O., that if within the ensuing year they will raise \$150,000 he will present the institution with \$100,000.

A succession of battles between Manila and Malolos resulted in great slaughter of the Philipinos and scores of dead and wounded amongst the American forces. Malolos captured on the 30th ult.

The passenger steamer Stella, plying between Southampton and the Channel Islands, foundered, her boilers exploding with a tremendous report as she went down. Later advices seem to show that 60 persons were drowned.

There is no longer any doubt but that Marconi's system of wireless telegraphy is practical. The London Times a few days ago printed a dispatch of 100 words which was transmitted by that process without wires.

The steamer Rowena Lee, with about 31 passengers aboard besides her crew, exploded opposite Tyler, Mo., in the Mississippi river, and immediately sank with all on board except Captain George Carvell and one of the crew.

Last accounts state the casualties at the Windsor hotel fire as follows: Killed during the fire and died subsequently from injuries, 11; unidentified bodies at morgue, 27. Total number of dead bodies, 38; total number of missing, 43.

William K. Vanderbilt duplicated his wedding present to his daughter Consuelo, Duchess of Marlborough, for his son, William K. Vanderbilt, Jr. Securities amounting in value to \$10,000,000 have been turned over to the young man by his father.

The number of trusts incorporated in New Jersey during March was 250, on which there were paid filing fees amounting to \$126,000. There were 35 companies whose authorized capital exceeded \$1,000,000 each. The aggregate

authorized capital of these 35 companies was \$1,111,750,000.

The Hamburg correspondence dealing with the question of installing Herr Solf, who will succeed Dr. Jannes Raefel as president of the municipality of Apia in the absence of a generally recognized Samoan government, says: "The three powers have arranged that the German, British and American consuls are to install the new president of the municipality."

The troubles growing out of the election of a king of Samoa resulted in the bombardment of native villages along the shore by the United States cruiser Philadelphia, Admiral Kautz commanding, and the British cruisers Porpoise and Royalist. The bombardment has continued intermittently for eight days. Several villages have been burned, and there have been a number of casualties among the natives.

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